

A MODERATE, SEASONABLE  
**APOLOGY**

For indulging just *Christian Liberty* to truly  
**TENDER CONSCIENCES,**

Conforming to the **PUBLIKE LITURGY.**

*In, Not Bowing at, or to the Name of JESUS;*  
**AND NOT**

*Kneeling in the Act of receiving the Lords Supper;*  
according to His Majesties most Gracious Declaration  
to all his Loving Subjects, concerning  
*Ecclesiastical Affairs.*

Comprising the principal *Reasons* for their Noncon-  
formity in point of Judgement, Conscience, (not Humour  
or Schism) to these two Ceremonies; The first whereof  
is at large discussed both as a pretended Duty of the Text, or Necessa-  
ry Ceremony grounded on *Philippians 2. 9, 10, 11.* and its true Orig-  
inal, progresse, abuses in the Church of Rome fully discovered: The  
Second briefly and occasionally touched, as inserted from that Text:  
(p. 64. to 90.) In *Three serious and sober Inquiries. concerning Bowing at  
the Name of Jesus*; Compiled above 30. years since: Published (with  
some few Additions) to prevent Uncharitable censures, and satisfy or  
pacify all of contrary Judgement and Practice in these Particulars.

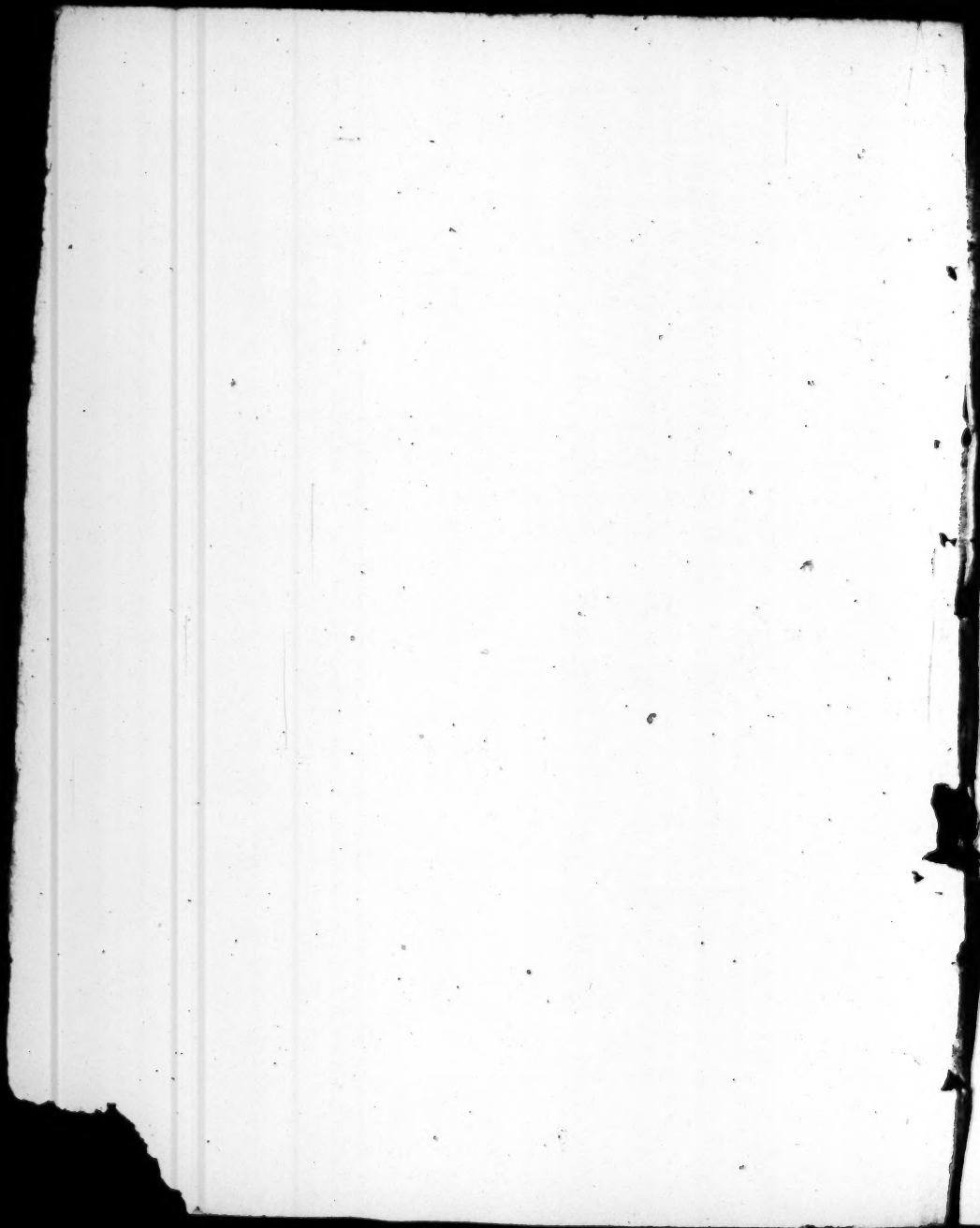
By *William Prynn* Esquire, a Benchor of *Lincolnes Inne*:

*1 Thess. 5. 14. 15. 21. 22. 26.* Now we exhort you Brethren, Comfort the feeble-  
minded, support the weak, be patient towards all men; see that none render evil for  
evil unto any man, but follow that which is good both among your selves and to  
all men. Prove all things, hold fast that which is good; abstain from all appearance  
of evil: Greet all the Brethren with an holy kiss.

*Gal. 5. 14. 15.* By Love serve one another; For all the Law is fulfilled in One  
word, even in this: Thou shalt love thy neighbour as thy self. But if ye bite and  
devour one another, take heed lest ye be consumed one of another.

*1 Pet. 3. 7.* Finally, be ye all of one mind, having compassion one of another;  
love as brethren, be pitiful, be courteous.

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To the *KINGS* most Excellent  
MAJESTY,  
Charles the II.

Most Gracious Sovereign,



*His Moderate Apology, for indulging just Christian Liberty, to truly Tender Consciences, (not separating from the Publick Liturgy of the Church of England) in Not Bowing at, or to the name of Jesus, and Not Kneeling in the Act of Receiving, (except some short Additions, (sitting it to the present Occasion) was compiled, and part of it (a) Printed, thirty two years since, for my own Necessary Defence, and others Satisfaction.*

*The chief cause of its present Publication, is the Justification of Two of Your Majesties Royal, Christian Indulgences to Tender Consciences, generally promised in Your Gracious Letter and Declaration from Breda, (the contents whereof so miraculously Bowed the Hearts of all Your English Subjects, notwithstanding their former disloyal Engagements and Oppositions against Your Undoubted Hereditary Right, to reign over them as their KING, that they all as one man, immediately dispatched the self-same Message to Your then Exiled Majesty, as the*

*a At the end of Lane Giles his Haltings, 1630.*

# The Epistle Dedicatory.

v 3 Sam: 19. 14  
15

c Orob. 5.  
1660

d Pag. 16, 17.

e Novemb. 9.  
1660.

f May 20.  
1651.

the men of (b) Judah did to their King David, (when thrust out of his Kingdom by Absoloms Usurpation) Return thou and all thy Servants, ) And since Your Majesties most glorious Return from thence, and Happy Restauration, thus really performed, and particularly granted, expressed in Your (c) Royal Declaration to all Your Loving Subjects of Your Realm of England, and Dominion of Wales, concerning Ecclesiastical Affairs.

(d) Provided, That none shall be denyed the Sacrament of the Lords Supper, though they do not use the Censure of Excommunicating in the Act of Kitching.

So man shall be compelled to bow at the Name of J E S U S, or suffer in any kind for not doing it.

Which Indulgent Declaration so revived the Hearts of all Your Loving Subjects, that Your humble House of Commons (their Representatives) then assembled in Parliament, immediately after its Publication, (e) repaired in a Body to Whitehall, and there by their Speakers Oration in the Banqueting House, expressed their extraordinary great Joy, and presented their generall Thanks to Your Majesty, for this Your most gracious Declaration, and dispensation with their Consciences in these and other matters, not being of the substance or essence of Religion: which gave abundant satisfaction to all peaceable, sober-minded men, and such as are truly Religious; In which return of their Thanks they were all unanimous, Beseeching Contradictione, then Ordering a Bill to be drawn in pursuance of Your Majesties Directions therein.

Notwithstanding the premises, such was the Presumption of an Over-Ceremonious Doctor (being Chaplain to Your Majesty) as soon after publicly to deny the Sacrament of the Lords Supper to my self, and other Members of the Commons House (when ordered to receive it all together in St. Margarets Church, at the beginning of this Parliament) because we kneeled not down to receive it from his hand, craving the benefit of Your Majesties

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flies Declaration, and Liberty to receive it sitting, being the gesture which (f) Christ himself and his Apostles used at its first institution and celebration; who (a) (g) St. Chrysostome, (b) Theophylact, with other Antients, and some (i) modern Divines affirm, after he had eaten the Paschever standing, as they conjecture (though the Evangelists and most (k) Others accord they did sit it sitting). But do thou on purpose with his Disciples to celebrate and receive the Lords Supper sitting; to (l) signify thereby, that they were then come to their journeyes end, the perfection of Religion and Sacraments.

This publick contempt of Your Majesties Declaration, seconded with the scilicet Endeavour of others, totally to deprive Your loyal, peaceable conscientious Subjects constantly resorting to Common Prayer, the Lords Supper, and all Gods publick Ordinances without separation, of all the Indulgence which expressly granted and really intended to them by Your Majesty, further great Discontentation, is Derogation of Your Royal Prerogative as Supreme (m) Head on Earth of the Church of England, as well in and over all Causes as Persons Ecclesiastical, who have no Ecclesiastical Jurisdiction, but what is derived to them by, from, and under Your Majesty, nor any power as contrary Your Majesties Dispensations or Christian compassion, or tender Conscience, have engaged me (out of Duty to Your Majesty, such desire to prevent all future Scismes in matters merely Indifferent and Ceremonial, and to wipe off these unjust aspersions usually cast upon them; for not bowing at or to the Name of Jesus, or not kneeling at the Lords Supper, as Persons obstinately Scismatical, void of all Grounds of Scripture, Reason, Conscience, Antiquity, inducing them to scruple or omit these Ceremonies) to publish this Apology in their behalf, consisting of Three Serious and Sober Inquiries; Wherein all the Arguments, Reasons, Authorities for Bowing at or to the Name of Jesus, either as a pretended Duty, or necessary Ceremony, grounded on

f Here proved, p. 65, 66, 67, 68.  
g Homil. 82. in Mat. c. 16.  
h Enarratio in Mat. c. 16 p. 16.  
i in Marc. 14 p. 109. in Luc. 22. p. 201. Here, p. 67.  
i Calvia, Cae- mercurius, Ed- za in Mat. 16.  
k See Gul. Struckius, Anti- qu. Conviv. l. 2 c. 34.  
l Thomas Bea- con, Here p. 71.

m 16 H. 8. c. 1, 3, 27 H. 8. c. 15, 28 H. 8. c. 7, 14, 32 H. 8. c. 22, 24, 26, 31 H. 8. c. 1, 14, 33 H. 8. c. 19, 34, & 35 H. 8. c. 9, 19, 35 H. 8. c. 1, 37 H. 8. c. 19, 1 E. 6. c. 2, 1 Eliz. c. 1, 8 Eliz. c. 1.

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Philippians 2. 9, 10, 11. are largely examined, refuted, retorted, and those for Sitting or Kneeling in the Act of Receiving the Lords Supper, summarily discussed, with such Christian Ingenuity, and Moderation, as (I humbly conceive) will give ample satisfaction to Your Majesty, and the most zealous Champions for these Ceremonies, that their Non-conformity to their use, proceeds not from any Scismatical humor, singularity, or discontent, (as is usually suggested) but from such solid grounds of Scripture, Reason, and such Authorities, Antiquities, as have fully convinced their Judgements, satisfied or scrupled their tender Consciences, that they cannot (n) in faith or conscience. submit to practise them, at least upon such unsatisfactory Pretences of Scripture, Reason, Antiquity, or apparent Mistakes, as have hitherto been alledged for their use, by those who have most enforced them. And that as there were just Grounds in point of Royal Justice, Piety, Clemency, Christian compassion, State Policy, and Prudence for Your Sacred Majesty, at first to grant these Indulgences to tender Consciences, to prevent all future Schismes, preserve Your Kingdoms, Churches publick Peace, and Christian Amity, Unity, Communion among Your Protestant Subjects; So there are the like reasons for Your Majesty to continue, if not perpetuate them, without enforcing them against their Consciences, so far as either totally to deterre them from the Lords Supper, or drive them from the publick Ordinances; or inevitably to subject them to Ecclesiastical censures, to their great vexation.

For which end, I shall most humbly crave leave to present this ensuing Particulars to Your Majesties Royal, and others Christian consideration.

1. That (o) God only wise, (the sole (p) Author, Prescriber, Owner of his own Divine worship, and Sacraments) hath left all Corporal gestures relating therunto, free, arbitrary, and indifferent to all Christians, Nations, Churches, Ages; not particularly or expressly commanding in the Old or New Testament, either the gestures of Kneeling, Sitting, Standing, Bowing, or Prostration in

Publick

⁂ Rom. 14. 23.

o 1 Tim 1. 17.

Iud. 25.

p Exod. 25. 40.

Isay 33. 22.

Mat. 4. 10. c.

15. 9. Iohn 4.

20. to 25. c. 15.

30. Psal 40 6.

Isaiah 1. 12.

Heb. 8. 5. Iam.

4. 12. Mat. 28.

20. 1 Cor. 11.

23.

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Publick or Private Prayer, Thanksgiving, Fasts, hearing or reading his Word, receiving Sacraments, or any other part of Divine worship, though he hath absolutely commanded these Duties themselves. The reason is apparent, because these Gestures are in themselves things merely indifferent, and one Gesture may be more decent, expedient to stir up affection, devotion, reverence, attention, upon several emergent occasions, in relation to the same, or different persons, duties, times, than another; and many men by reason of age, sickness, infirmities, temper of body, custome of Countries, Nations, (which (q) vary from each other) inconvenience of Place, crowds of People, or the like, may be disabled to use one Gesture with so much devotion or convenience as they can use another: For which Reasons, in numerous Congregations no absolute Uniformity in these Gestures can possibly be expected, nor rationally enjoyned by any humane Powers, since God himself the Supreme Legislator upon these grounds, hath left them free and arbitrary to his People, as (r) all Divines acknowledge; whence the Church, Saints, Apostles, Children of God in all Ages, both under the Law and Gospel, (as Scripture Presidents demonstrate) have by Gods approbation sometimes prayed and worshipped God (s) standing, other-  
 (t) sitting, other times (u) bowing, and falling down prostrate on their faces; sometimes (x) lying on their beds, couches, and other times (y) kneeling on their knees; God alwayes (z) accepting their Prayers, worship in every of these Postures when their Hearts and Spirits (which be principally (a) regards, requires, in his worship) were upright, sincere, and their Duties performed with that Faith, Sincerity, Holyness, and cheerfull Obedience, which he commands.

37. Lu. 7. 38. Gen. 19. 27. Lev. 1. 2. Chron. 6. 12. c. 10. 13. Rial. 106. 23. (1) Iodg. 20. 26. 2 Sam. 7. 28. 2 Chron. 17. 16. Ezr. 9. 4. c. 10. 9 Neh. 1. 4. Ps. 137. 1. Iosh. 5. 2. Jer. 15. 17. Ezech. 8. 1. 14. c. 14. 1. c. 20. 1. Mat. 26. 15. (u) Ps. 95. 6 Gen. 14. 26. Exod. 4. 2. c. 34. 8. 2 Chron. 19. 28. 29. 26. Neh. 6. 6 Dan. 4. 7. Lu. 17. 16. Ads. 20. 13. 24. 2. 19. 26. 32. 8. (x) Ps. 9. 9. Ps. 139. 6. Ps. 149. 7. Hos. 1. 12. Gen. 31. 31. (y) Ps. 95. 6. Deut. 9. 18. 27. Dan. 6. 10. 1 Kings 8. 54. Lu. 22. 41. Ads. 7. 60. c. 20. c. 20. 34. c. 31. 5. (z) Ads. 10. 34. 35. Rom. 10. 11, 12, 13. Iam. 1. 5, 6. c. 5. 16. (a) 1 Sam. 16. 7. 1 Chron. 28. 9. Iohn 4. 23, 24.

See Centur. Magd. 2, to 14. cap. 6. & Purchas his Pilgrimage.

August ad Simplic. l. 2. qu. 4 Archbp. Whirguist, Hooker, Ep. Morton, Dr. Boyce, Dr. John Burges, Paybody, with others quoted by them.

f Num. 61. 9. Deut. 19. 10. Ezr. 9. 15. Mar. 11. 29. Lu. 28. 11, 13. Jo. 7.

25. That

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2ly. *That the Primitive Saints, Christians, Church, and all other Churches since have freely used, tolerated varieties of Gestures, Postures, Ceremonies in all parts of Divine worship, and have free liberty to alter, change or abolish Ceremonies at their pleasure; as all Ecclesiastical Histories (especially Centuriæ Magdeburgenses, 2, to 14. cap. 6. De Ritibus & Ceremoniis) at large demonstrate; and the Church of England resolves in her 20. Article of Religion, and the Preface to the Books of Common Prayer, why some Ceremonies are abolished.*

3ly. *That the principle end of Gods instituting Kings, Magistrates, and Chief Authority, Trust by him reposed in them, is, To be Gods subordinate (b) Ministers to protect, encourage, commend all their Subjects who do well, obeying the Lawes and will of God according to his Word; and to punish none but evil Doers, and Transgressors of his Lawes in relation to his Worship: not to punish their Christian Subjects who obey Gods Lawes, resort constantly to his publick Ordinances, Worship, Sacraments, only for not using such and such Gestures, Ceremonies, Vestures, which himself hath left free and indifferent to all Christians; or to fine, imprison, excommunicate, or debar them totally from the Lords Supper, only for using the self-same Gestures, Ceremonies, as Christ himself, his Apostles, and the Primitive Christians used; for which there is no Precedent in Scripture, nor in the \*Laws of any antient Christian Emperors to the best of my remembrance.*

4ly. *That though Christian Kings and Church-Governours have Authority to (c) prescribe and enjoin things absolutely necessary and expedient, warranted by the Word, in and about Gods publick worship; and to (d) advise and perswade the use of Things decent, expedient, though not simply necessary: Yet it is the Opinion of many judicious Divines, that they cannot impose or enforce the use of Ceremonies, Gestures merely expedient and decent, not absolutely necessary, on the Consciences of their Christian*

b Rom. 13. 1.  
to 7. 1 Pet. 2.  
13. 14. 20 Pl.  
101. Tim. 1. 9.  
10. Ezr. 7. 26.

\* See my Sword  
of Christian  
Magistracy sup-  
ported, p. 35, 10  
79.  
c Acts 15. 28.  
29. 30. 1. c. 16  
4. 1 Cor. 14. 34.  
35. 40. Ar-  
ticles of the  
Church of  
England Artic.  
20.  
d 1 Cor. 7. 10 10.  
25. 26. 7. c. 6.  
1. 1. 4. 10 18.

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Rian Subjects, under Civil or Ecclesiastical penalties : at  
 leastwise that it is not expedient or convenient for them to  
 exercise such a Power, because Christ himself, the \*King of  
 Kings, his Apostles, & the most Religious Kings of Gods ap-  
 pointment, never exercised or claimed any such Jurisdiction,  
 but left all Christians free, actually to use or not use them at  
 their pleasure ; as in the cases of ( e ) Marriage, Virgini-  
 ty, and single life ; of ( f ) eating or abstaining from  
 certain Meats, observing certain times and dayes to  
 God ; of ( g ) mens praying and prophesying in the  
 Church with their heads covered, wearing long  
 Effeminate hair, and womens sitting in the Con-  
 gregation with their heads unvailed, and ( b ) Bray-  
 ding or Frizzling their hair, ( which most conceive to  
 be absolutely prohibited, not simply advised, as well as  
 thetr ( i ) speaking in the Church ) yet not now prohibi-  
 ted by any Ecclesiastical penall Laws or Censures of our  
 Church, though more scandalous, lesse arbitrary and indis-  
 ferent than sitting at the Sacrament, kneeling, or standing  
 in Prayer, bowing, or any other Rites or Ceremonies, now  
 scrupled or omitted by Tender Consciences.

5ly. That the Unity which God himself requires in his  
 Church, and Publick worship, amongst his People and  
 Children, is not an Universal Uniformity in external  
 gestures, Ceremonies, wherein the Scripture is totally si-  
 lent, but a ( k ) Unity in the Faith and substance of his  
 worship, a meeting together with one accord, and  
 with one consent, in one place, to pray, praise and  
 worship God, with one heart, mind, soul, spirit, ac-  
 cording to his word, ( not with one kind of vesture, ge-  
 sture, or posture of their bodies ) and so keep the Unity of  
 the Spirit in the Bond of Peace, like Christian Bre-  
 thren not ( l ) forsaking or separating from Gods Publick  
 Ordinances by Law established on the one hand, nor ca-  
 sting brethren out of the Church ( m ) ( Diotrephes  
 like for not conforming in gestures or ceremonies, on the  
 other hand. ) Hence all particular Churches, Christians,  
 and Professors of the Gospel, dispersed throughout

1 Tim. 6. 15;  
 Rev. 19. 16.  
 e 1 Cor. 7. 1, 2,  
 3, 5, to 10. &  
 16. to the end.  
 1 Tim. 4. 4.  
 f Act. 10. Rom.  
 14. 1 Cor. 8.  
 Col. 2. 16. to  
 the end. 1 Tim.  
 4. 1, to 8.  
 g 1 Cor. 11. 2;  
 to 17. Rev. 9. 8.  
 h 1 Tim. 2. 9.  
 i Pet. 3. 3, 4.  
 Tertullian De  
 Velandis Vir-  
 ginibus, & De  
 habitu Mulie-  
 rum.  
 j 1 Cor. 14. 34;  
 35. 1 Tim. 2.  
 11, 12.  
 k Ezr. 8. 1, 2,  
 & c. Ps. 122. 1, 2,  
 3. 4. Ps. 133. 1.  
 Eph. 4. 3, 13.  
 John 17. 11,  
 10, 21. Rom.  
 15. 3, 6, 7.  
 1 Cor. 1. 10.  
 Act. 1. 14. c. 2.  
 1. 46. c. 5. 11.  
 Phil. 2. 2. Zeph.  
 3. 9. 1 Sai. 2. 3.  
 Mich. 4. 1, 2, 3.  
 Jer. 50. 4, 5.  
 1 Pet. 2. 8.  
 1 Heb. 10. 24,  
 25.  
 m John 9. 10.

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Ephes. 4. 3. 4. *the world, agreeing all together in the (n) Unity of the*  
 5. 11. 12. c. 1. *Faith, are by God himself called, reputed, but One Catho-*  
 23. 23. c. 3. 10. *lick Church, & One Body, United together under One*  
 c. 5. 23. 10. 33. *Head Jesus Christ, quickned, invivened by one and the self-*  
 Iohn 17. 11. *same Spirit; although they differ in their particular Rites,*  
 21. 23. Hebr. *Ceremonies, Gestures, Liturgies, Languages; as the va-*  
 12. 22. 23. *rious, different Members in the Body naturall, being all*  
 Cant. 6. 9. *united together under one Head, make up but \* one intire*  
 1 Cor. 8. 6. c. *Body: And men of various Callings, Professions, Qualities,*  
 10. 17. c. 12. *Degrees, living under the same King, Laws, Governments,*  
 4. 10. 31. *agreeing in aliquo tertio, make up but one Kingdom,*  
 \* 1 Cor. 12. *Corporation, or Body Politique, though they differ from each*  
 34. 10. 27. *other in their particular Callings, Habits, Ages, Degrees,*  
 || 1 Cor. 14. *Estates, Opinions, || Languages, Gestures, and other personal*  
 Acts 2. 1. to *circumstances. If we look into all our great Cathedral or*  
 23. *Parish Churches, we shall see thousands or hundreds of people*  
 || Psal. 148. *joyntly resorting to Gods publike Ordinances, Worship, Sa-*  
 11. 12. 13. *craments celebrated in them, yet varying from each other in*  
 Deut. 29. 10. *their Dignities, Sexes, Ages, Callings, Conditions, Estates,*  
 11. 12. 2 Chr. *Vestments, Attires, Fashions, Features, yea private Opinions,*  
 20. 13. Exod. *Voyces, Corporal gestures; some of them sitting in seats,*  
 15. 1. 2. 10. *others in galleries, others on forms; others standing in allies;*  
 21. Acts 2. *here || men and women, there old men, young men, child-*  
 17. 18. *ren sitting or standing promiscuously together, other-*  
 \* Ephes. 5. 19. *where men and women, sitting or standing apart from*  
 Col. 3. 16. 17. *each other; some praying standing, whiles others kneel; o-*  
 || Cant. 4. 12. *thers praying, reading, singing with an audible voice, (though*  
 16. c. 5. 1 c. 6. *differing in tones or tunes from each other like Pipes in an*  
 2. 11. Isaiah *Organ, or strings in a Lute) yet all making sweet [o] me-*  
 58. 11. *lody and harmony in Gods ears, and but one Congrega-*  
 || *tion; as variety of Trees, herbs, flowers of different kinds,*  
 || *colours, shapes, virtues in one garden, bed, make up but one*  
 || *pleasant, fruitfull Garden, to which the [p] Church is com-*  
 || *pared. Why then should any conscientious godly Ministers or*  
 || *Christians who approve & frequent Gods publike Ordinances,*  
 || *Sacraments in our Church, be sequestred from them, or any*  
 || *wayes molested as Non-conformists or Schismaticke, only*  
 || *not for bowing, kneeling or standing up when others do &*

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or for sitting at the Sacrament as Christ and his Apostles did, while others receive it kneeling? only against the bare advice or direction, not peremptory Injunction of the Rubricks, or other Ecclesiastical Canons.

6ly. That the principal [q] Occasion of all ancient, modern Schisms in, and Separations from our own and other Churches, yea, of most unchristian divisions, contentions in them, and of intestine Wars, commotions between Christians; hath been the over-rigid enforcing of meer human Rites, Ceremonies, gestures, Inventions in Gods Worship, by ambitious usurping Popes, Prelates, and Clergy-men, against the rules of Christian Liberty, Charity, and our Saviours Commission to his Apostles. [r] To teach all Nations, to observe all things what soever he hath commanded them, not their own [s] Doctrines, Traditions, or Humane Inventions. And this (if truly examined) was the original of all our late intestine Schisms, Wars, Tumults, which Christian Moderation, Liberty, and Indulgence in these particulars, would easily have prevented, and will be the best antidote against the like future Maladies, as Your Majesty intimates in Your Royal Declarations and Speeches.

7ly. That God himself having [t] laid a necessity and peremptory Precept upon all conscientious Ministers, to preach the Gospel, and Administer the Sacraments to their Flocks, and also commanded the people to [u] hear his Word, receive his Sacraments, and frequent his publick Ordinances, under pain of Everlasting woe and damnation; in the performance of these Religious duties, they ought in [x] Conscience to obey God, who enjoynes them, rather than men, who prohibit them. Therefore no Christian Magistrate, or Church Governour can in Conscience or Prudence (unless they will [y] fight even against God, as Gamaliel's resolution) 1 Cor. 11. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

## The Epistle Dedicatory.

prohibit or debarre them from performing thir duties, or resorting to Gods Ordinances or Sacraments, only for Non-conformity to such Gestures or Ceremonies which God hath left free and indifferent to them, and are no essential parts of, or necessary appurtenances to his Worship.

Sly. That it is the Doctrine of Opratus Melivitanus, St. Augustine, and other Fathers of old against the Donatists, and of the [z] Church of England, and her Bishops, Divines at this day against Anabaptists and Separatists, (who separate from our Churches, because there are many Goats, Tares, and wicked men, as well as Sheep, Wheat, Saints admitted into, and unto the Sacraments, Ordinances administred in them;) That it is the [a] Will of God and Christ, that Sheep and Goats, Tares, Chaff and Wheat, Good and Bad, should live, grow, and continue together in the visible Church, till Christ himself shall separate them at the day of Judgement; and that no visible Church on Earth ever did or shall consist only or mostly of real Saints and Christians truly regenerate. If then Goats, Tares, and unregenerate men, externally professing the Gospel of Christ, are there freely permitted to live, grow within the Church, by our Bishops, Magistrates, yea freely admitted to all Gods Ordinances, notwithstanding their unregeneracy and impiety, without molestation or seclusion, though [b] no constituting Members of the true Church of Christ, consisting only of the Elect: Then much more ought those Conscientious Godly Ministers, and Christians, truly fearing God, and studying [c] to keep a good Conscience in all things, void of offence both towards God and man, living in all good Conscience, and [d] walking as becomes the Gospel of Jesus Christ, who are real constituting Members of Christs Church, not to be deprived of their Ministry, Gods Publick Ordinances, Sacraments, or cast out of the Church as no Members of it, for Non-conformity to such Gestures or Ceremonies, as God himself hath not prescribed, and are not essential or necessary

2 Artic 27. & Rogers thereon, Bishop Whiting, Marston, Hockley, &c. others.

a Mat. 3. 12. c. 13. 24. to 31. 47. to 52. c. 25. 32, 33. See Dr. Feild of the Church, h. 1. c. 7, 8, 9. 10. Morley. De Ecclesia.

b Sic sunt in Ecclesia &c. domo Dei, ut non per tinctum ad compaginem domus. nec ad societatem frugiferæ pacificæque iusticiæ. Augustine de Baptismo, l. 7. c. 51. De Civitat. Dei l. 20. c. 9. Dr. Feild of the Church c. 8, 9. c. Art. 24. 26. c. 23. 1. d Phil. 1. 27.

## The Epistle Dedicatory.

ry in his publick worship; but to live quietly, without disturbance; lest the Satyrist's censure against such proceedings,

(e) *Dat veniam Corvin, verat censura Columbas.*

c Juvenal Sat.  
17 l. 2 11. 1

and our Saviours sentence be justly charged upon unmercifull Church-Governours, (f) *Wansto you Scribes and Pharisees, Hypocrites, for ye tythe mint, and anis and cummin, but have omitted the weightier matters of the Law, Judgement, Mercy, and Faith. Ye blinde Guides which straine at a Gnat, and swallow a Camell.*

f Mat. 23. 23,  
24. Luc. 11. 42.

*These 3. Considerations, together with that Divine Oracle of the wisest of Kings, Prov. 20. 28. Mercy and Truth preserve the King, and his Throne is upholden by Mercy (engraven no doubt in Your Majesties Royal Heart with indelible Characters) superadded to the Three Serious & Sober Inquiries here humbly prostrated at Your Majesties feet, and submitted to Your most Gracious perusal, and Judicious Royal censure, will (in my weak apprehension) abundantly satisfy all the Reverend Bishops & Clergy of our Church, with all Your sober-minded Subjects, Students of Your Majesties Honour, or our Churches tranquillity, that there are as just Ground for Your Majesty to continue and perpetuate Your promised Indulgences to tender Consciences, as at first to grant them; That so all Your Loyal and Loving Subjects, though of different Perswasions, may have still cause to proclaim to all the world with publick Joy and Triumph, (after so many late tragical Revolutions of publick Governours and Governments in order to their just desired Civil and Christian Liberties) this assertion of the Poet,*

(g) *Fallitur Egregio quisquis Sub Principe credit  
Servitium; Nunquam Libertas gratior extat  
Quam sub Regis plo.*

g Claudian De  
Laudibus Sibi.  
civ. l. 3.

## The Epistle Dedicatory.

h 2 Cor. 1. 3.

Eph. 2. 4.

i Ps. 100. 5. Ps.

145. 7, 8, 9.

k Lu. 6. 36.

Now the God and <sup>h</sup> Father of all Mercy, whose  
i tender Mercies are over all his works, and hath  
commanded all his Children (especially Christian  
Kings who sit on his Royal Thrones) to be <sup>h</sup> mercifull as he  
their Heavenly Father is mercifull; abundantly shewre  
down all Temporal and Spiritual Mercies, Blessings,  
Graces on Your Majesties Royal Person, Consort, Family,  
Posterity, Government, Kingdoms; and after a long  
most Glorious and Gracious Reign on Earth, translate  
You in peace, triumph, to his <sup>l</sup> Heavenly Kingdom, and  
there Crown You with an Eternal = Crown and weight  
of Glory; Which is, and shall be the daily Prayer of

l 2 Tim. 4. 18.

m 1 Pet. 1. 4.

2 Cor. 4. 17.

Lincolnes-Inne,  
May 1. 1662.

Your Majesties most Loyal  
Subject and humble Servant

William Prynne.



## To the Unprejudiced Readers.

**S**elf-Vindication, against ignorant (a) Calumniators; Self-preservation, against potent (b) Prosecutors; seasonable Satisfaction, to private Friends, and open Enemies; publick Instruction, to all sorts of Persons; Christian Compassion, to tender Consciences, and Evangelical Moderation in the free use of corporal gestures, which God the Father, and Christ his only Sonne have left (c) indifferent to all Christians in their own divine worship, (prescribed by, reserved to themselves alone) were the original grounds of compiling these Three serious and sober Inquiries in the years 1630, 1631. and his Majesties most gracious Indulgences to tender Consciences, promised in his Royal Declarations from Breda, before; and punctually performed in his Declaration to All his loving Subjects of his Kingdom of ENGLAND and Dominion of WALES, concerning Ecclesiastical Affairs, after His miraculow and most Glorious Restauration to his Royal Throne (especially in relation to Bowing at the Name of JESUS, and KNEELING in the Act of Receiving the Lords Supper, which some have publicly violated, by denying the Lords Supper to those who knelt not, though Members of the Commons House) engaged me in point of Conscience, Duty, Honour, Justice (in regard of my interest and transactions in that happy un-opposed Deliverance of our King and Kingdoms from worse than Egyptian bondage) the only cause of their present Publication.

a Giles Widdows and Mr. William Page, Anno 1630, 1631.

b Bishop Laud and others.

c See Augustine ad Simplic. l. 3.

qu. 4. an excellent full place, for the free use of sitting, standing, or kneeling, in the Act of Prayer it self, and other parts of divine worship; and Antoninus Walamus on Mat. 26.

& Mat. 11.

\* See my Lane Giles his Hallings, 1630.

The

## To the Reader.

d See Canter-  
buries Doom, p.  
94, 152, 361,  
etc.

e Exech. 3. 2.  
f Psal. 118. 23.  
24.

g Act. 24. 16.  
h 1 Tim. 3. 9.  
i 2 Tim. 1. 3.

The over-rigid enforcing and sad vexations prosecu-  
tion of (d) sundry conscientious godly Ministers and  
People in our Episcopal Visitations, Consistories, High Com-  
missions, and Suspensions of them from their Ministry, and  
Lords Supper heretofore, for not conforming to these  
and other Ceremonies, Innovations, out of real scruples  
of Conscience, grounded (as they humbly apprehended)  
upon Scripture, reason, the examples of Christ himself,  
his Apostles, and the Primitive Churches, as they  
were the true original occasions of our late unhappy  
Schismes, Troubles, Confusions, Tragedies, Wars and De-  
solations, out of which we are so lately rescued, (like  
brands out of the fire) by the omnipotent miracu-  
lous hand of God alone; So the over-violent re-enforcing  
of them on mens Consciences by severe Laws and new  
Injunctions against his Majesties most indulgent Decla-  
rations, in the judgement of many moderate, sober Well-  
wishers to our Churches, Kingdoms Peace, Unity, Prosperi-  
ty, may prove very dangerous, especially in this juncture  
of time, when the universal decay of all sorts of  
Trade, the dearth of Corn, multiplicity, variety of publick  
Taxes, have much afflicted the whole Body of the Natio-  
on; and the discontents of several Seſſes, Interests, have ad-  
ministr'd just fears of new Distempers at home, and Em-  
nities, if not Enemies from abroad.

Upon which consideration, I apprehended the best  
service I could now perform to his Majesty, our Church,  
and State, was, to present this Moderate, Seasonable  
Apology to the view of all our Civil and Ecclesiastical  
Governours, containing the true Reasons, Grounds of  
Non-conformity to these two Ceremonies, by such sober  
Ministers and Members of our Church, who not out of  
Scisme, humour, discontent, but a sincere desire, with the  
Apostle St. Paul, to (g) have and exercise a Conscience al-  
ways void of offence towards God and towards men (b) to  
hold the mystery of Faith in, and (2) to serve God with a  
pure conscience: either cannot or dare not in point of  
judgement or conscience submit unto them. Which

if

## To the Reader.

if duly pondered by the Greatest Zealors for them, will I trust (through Gods blessing) so far prevail upon their Spirits as to see just reason, if not totally to *Disuse* them in their own practise, yet at least not to enforce them so far upon their native Christian Brethren as to drive them from, instead of continuing them in our Churches before. I shall therefore most humbly and heartily beseech all Civil Christian Magistrates, (whose Power is principally confined by God, (1) to be terrors to evil Workers, and Ministers of God, to punish evil doers, which disobeys his Laws; not to restrain or punish their Subjects for following Christs or his Apostles examples in the use of mere indifferent Gestures in Gods worship, and to enjoyn only things necessary as well as decent, not merely indifferent in themselves, left free and arbitrary by God and Jesus Christ himself to all his People) together with all the Reverend Bishops and Clergie of our Church, seriously to ponder, and pursue this sacred, solid, true Christian advice of the antient, famous Bishop and Martyr St. Cyprian, in his most excellent Epistle to *Cacilius*, in relation to the manner of celebrating the Lords Supper, and imitating Christs own example therein, without any Humane inventions or new Ceremonies super-added thereunto, (which the Bishops and Church of Rome, with other Churches, Prelates have over-much forgotten, transgressed, to the prejudice of Christianity) worthy to be perpetually ingraven in their very Souls.

• In Sacrificio quod Christus obtulit, non nisi Christus  
 • sequendus est: Et quod Christus solus debeat audi-  
 • ri, Pater etiam de cœlo testatur, dicens, (o) Hic  
 • est Filius meus dilectissimus in quo benè sensi, ipsum audi-  
 • re: Quare, si solus Christus audiendus est, non de-  
 • bemus attendere quid alius ante nos faciendum  
 • putaverit, sed quid, qui ante omnes est Christus  
 • prout fecerit. Neque enim Homines (nor yet Eccle-  
 • sia) consuetudinem sequi oportet, sed Dei veritatem,

1 Rom. 13. 3, 4.  
 5. 1 Pet. 2. 12.  
 14. Tit. 3. 1.  
 1 Tim. 1. 9. 10.  
 Prov. 30. 8. 26.  
 Ps. 101. 4. in the  
 end.  
 m 1 Cor. 7. 1, 8.  
 9. 15, 23. 27.  
 18, 26, 37, 38.  
 Rom. 14.  
 throughout. 1  
 Tim. 4. 3, 4. Col.  
 2. 20, 31, 22.  
 23. Mat. 16. Gal.  
 5. 1, 2.

o Ad Cacil. De  
 Sacramento Do-  
 minici Calicis  
 Epist. 63: Edit.  
 Pamelii p. 86,  
 87.

p Mat. 8. 19.

Seci as his there excellency proves at large; concluding, Quod si (p) non minima de mandatis dominicis licet solvere, quanto magis tam magna, tam ad ipsum Dominicæ passionis & nostræ redemptionis Sacramentum pertinentia, fas non est infringere, nec in aliud quam quod ordinis institutum sit, Divinam traditionem mutare. Nam si Jesus Christus Dominus obediit, & hoc fieri in sui commemorationem præcepit: Utique ille Sacerdos vice Christi verè fungitur, qui in quod Christus fecit imitatur; & Sacrificium unum & plenum tunc offert in Ecclesia Deo Patri, si sic incipiat offerre, secundum quod ipsum Christum videtur obediisse. Cæterum omnis Metigantis et veritatis Disciplina abbertitur nisi in quod spiritualiter præceptum fideliter referretur. Religioni igitur nostræ congruit & timori, & ipsi loco atque officio Sacerdotii nostri, in Dominico calice miscendo & offerendo custodire traditionis Dominicæ veritatem, et quod prius apud quodam dicitur erratum, Domino monente, corrigere, ut cum in claritate sua & majestate celesti venire cæperit, inventat nos tenere quod monuit, observare quod docuit, facere quod fecit.

The non-observance whereof hath transformed the Lords Supper it self, instituted by Christ as a (q) badge and prime instrument of Christian Peace, Unity, Communion, Amity amongst all Professors of Christianity, as St. (r) Augustine, (s) Gulielmus Stuckij & others prove at large, (t) from whence it was called PEACE it self in the Primitive Church, and (u) sent by Members of one distinct Church to another as a token of Peace, and Christian communion is now become the greatest Subject of Selfish Contention, Discord, and Persecution too: so as we may well take up that lamentation of Stuckij, as well in relation to our own, as most Churches of Christendom, Quam vero dolendum est perditis discere nostris temporibus aqua meritis sacrosanctum & salutare illud convivium, mutare illius nostræ cum Christo patris & nobiscum,

q 1 Cor. 10. 16.  
17. c. 11. 20, 23.  
r Tract. 26 in  
Joan. c. 6 Epist.  
59. in Pauli-  
num, O Sacra-  
mentum Pietatis  
! O signum  
unitatis, O  
unicum charita-  
tis. l. 1.  
s Antiqu. Con-  
viv. l. 1. c. 3. f. 7.  
8.  
t Eusebium Eccl.  
Hist. 5. c. 24.  
u Antiqu. Con-  
viv. l. 1. c. 3. f.  
10.

## To the Reader.

cum invicem Communionis Sacramentum tot & tantarum  
vixarum, contentionum, inimicitiarumque acerbissimarum  
inter Christianos, seminarium extitisse: by reason of human  
Inventions, Traditions, Ceremonies, Innovations su-  
peradded thereunto, by the pretended power and  
custome of the Church; which in matters of Divine  
Worship and this Sacrament, ought with St. Paul to  
deliver and prescribe nothing to the People (x) but  
what they received from the Lord; and to say with him, x i Cor. II. 13;  
(y) Be ye followers of me as I also am of Christ; and walk in love, as Christ also hath loved us, The best and only  
y Ephes. 5. 1, 2;  
means to silence all Controversies, prevent all Scismes,  
and establish Unity and Unanimity in our Church;  
which God grant we may all henceforth cordially  
(z) pursue. Amen. x Phil. 34. 1

Tertullian

in ista... Commissionis...  
 in ista... Commissionis...  
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 in ista... Commissionis...

**Tertulliani Apologus aduersus Gentes.**

*Videte ne & hoc ad Irreligiositatis Elogium concurrat, ad-  
 quere Libertatem Religionis, & interdicere opinionem Di-  
 uinitatis, ut non liceat mihi colere quem velim. Nonne  
 se ab invito coli vellet, ne homo quidem.*





The *first* serious and sober *Inquiry*  
concerning *Bowing* at the  
name of *JESUS*.

SECTION I.

*Whether bowing at every Pronunciation of the name Jesus, be a Duty commanded, or Ceremony warranted by Philip. 2. v. 9, 10, 11?*

**T**He bowing of the Knee, head, and capping at every recital of the name of *Jesus*, is grounded by all its patriots on the text aforesaid, (a) *Wherefore*, (a) *Phil. 2. 9.* God also hath highly exalted him, and *10, 11.* given him a name which is above every name; that at the name of *Jesus* every knee should bow of things in heaven, and things in earth, and things under the earth: And that every tongue should confess; that *Jesus* <sup>\*Quia Dominus</sup> *Christ* is Lord, to (or in) the <sup>minus Iesus</sup> *\*glory of God the Father.* in gloria est

*Dei Patris*: hoc est, in natura & gloria Deitatis, id est, ejusdem est gloriæ & æqualitatis: Or, in æqualitate potestatis & naturæ divinitatis. So *Primasius*, *Sedulius*, *Remigius*, *Haymo*, with sundry others read and expound it.

B

But

But this Text, if rightly read and understood gives no colour at all to this pretended Duty or Ceremony. To make this apparent, I shall first clear the Text from a gross mistranslation of it, purposely made to countenance this Ceremony.

First therefore, take notice, that the word (*At*) is joisted into the Text instead of (*In*,) the true translation and reading thereof being, *That In*, not *At*, the name of *J. su* every *Knee should bow*, &c. the Greek Original Text in all Copies and Greek Fathers is, *in iō tō ōmōiōi lēgō*, and all Latine, or Greek Fathers translated into Latine, with all Latine Translations whatsoever (except *Beza* and *Castalis*) all Latine Commentators, Expositors, whether Papiſts or Protestants (those only who follow *Beza* and *Castalis* their Translations excepted, being but three or four render it, *In nomine Jeſu*, where ever they recite this Text, not *Ad*, or *Apud Nomen*. True it is, that *Beza* and *Castalis*, and they onely render it *Ad nomen*, that *Tō* (not *At*) the name of *Jeſus* every *Knee should bow*; But then they also interpret this Name to be nothing else, but *Christs Sovereign Power and Dominion*, not his Name *Jeſus*. All others read it, *In Nomine Jeſu*: Neither is there any one Author, Expositor, or Translator extant, besides these and their few followers, that read it *Ad Nomen*, as all Schollers must acknowledge. The ancient Manuscript English translations, of which I have seen divers Copies, besides the several old printed English translations of Mr. *William Tindall*, Mr. *Miles Coverdale*, *Thomas Matthew*; The *Bishops Bible* set forth at first by *Matthew Parker*, Archbishop of *Canterbury*: since revised and published by the *Bishops*, Anno 1595. The *Epistles and Gospels* in Latine and English printed at *Paris* 1558 *Erasmus* his ancient English Paraphrase commanded to be had in all Churches by (b) *Queen Elizabeths Injunctions*, and the *Canons* of 1571. Dr. *Fulk*, and Mr. *Carrwright*, in their answers to the *Rhemish Testament*, All of these render this

b Injunctions.

this Text *In*, not *At the Name Jesus*, &c. So do all our antient English Writers, who recite it, as Bishop Latimer, Bishop Hooper, Bishop Ridley, Bishop Allen, Bishop Toustall, The Beason, The Palsryman, John Veron, Mr. Fox, Mr. Nowell, Lancelot Ridley, with a world of others; who read it, *In the Name*, &c. and the Common-prayer-books, both of King Edw. 6. Queen Elizabeth, King James, and King Charles, ratified by several Acts of Parliament, in the Epistle on the Sunday next before Easter, untill the year 1629. all read it, *In the Name of Jesus*; which Mr. John Coxens (a great Patriot of this Ceremonious bowing) well considering, and knowing it gave a fatal blow to this bowing at the Name of Jesus, I know not by what Authority, caused the Common-prayer-books to be corrected, (in truth corrupted, perverted) in this particular, changing *In*, into *At the name*; by means whereof, most, if not all our Common-prayer-books, printed since the year 1629. render it, *At the Name*, whereas all before that year read it most truly, *In the Name*; according to the Originall. I must confess that the English Geneva Bible, Anno 1570. (which \* King James affirmed to be the worst Translation of all others, and was never read publicly in our Churches,) renders it, *At the Name*; which grew from the mis-englishing of Mr. Beza his *Ad Nomen*, which, in truth, signifies *To*, (not *At*) *the Name*, if duly Englished. Neither can our Bowers at the Name Jesus take much advantage hence, if Mr. Beza be rightly translated, because they all confess, (d) that they do not bow to the Name but Person of Jesus, only at the recital of this Name. True it is, the last English translation (made by (e) King James special appointment) reads it *At the Name*, contrary to the Book of Common-Prayer, and all former English translations approved by our Church. How this came to pass, I shall relate from credible \* information. When this new Translation of the Bible was fully finished by the Translators, and presented to King James, he appointed Bishop

\* Conference at Hampton Court, p. 46.

d Mr. Page his justification of Bowing at the name of Jesus.  
e See the conference at Hampton Court, p. 45, 46.

\* Dr. Bret, & others of note! Note this,

f On Phil. 2. 9,  
10, 11.

g See Acts 3. 6,  
& c. 27, 29. c.  
16, 18 & 1 Cor.  
5. 4. Eph 5. 20.  
2 Thes 3. 6 In  
which places  
the Greek is  
the very same,  
as in this text,  
and English'd  
In the name of  
Jesus.

Andrews to have the last perusal of it, who thereupon dealt with it, as Mr. Coxens since did with the Common-prayer-book, and turned the Translatours *In*, into *At*, without their privy or approbation; as making best for the Ceremony of *Bowing at the name of Jesus*, which he had a little before (and since too) preached for in a (f) Court Sermon; by which means our last Translation now renders this Text, *At the name*, whereas the Translatours (according to the former English Editions) had truly rendred it *In the name*.

Now, that this *ἐν τῷ ὀνόματι Ἰησοῦ*, ought to be translated, *In*, not *Ad nomen*, *at*, or *to the name*, is infallible.

First, because it is so Englished in all (g) other texts of Scripture whatsoever, this phrase *AT the name*, being used in no place else but this throughout the Bible, nor yet in any English Author extant that I have seen or found, but *In the name*, onely; Now why it should here alone be translated *At* (not *In*) *the name*, and in no other place, no reason can be given, unlesse it be purposely to support this Ceremony of bowing at the Name *Jesus*, which else would fall to ground, which makes this Translation here the more suspicious.

Secondly, *At the name*, is neither good English, nor good Sense; For, though we use *In* or *At* promiscuously, when they relate either to a time or place, as *In* a time, or *At* a time; *In* such an hour or day; *At* such a day or hour; *In* such a place, street, town, house; *At* such a place, street, town or house; yet we never use them so when *In* relates to God's, Christ's, King's, or any man's Name or Authority, there being no such English expression, as *At the name*, extant in any Author, Writ, Warrant, or used in any Scripture-text, but this onely. That this Expression is neither good English nor Sense, these instances will manifest; where the same Greek phrase and words, *ἐν τῷ ὀνόματι Ἰησοῦ*, are used, Acts 3. 6 Peter speaks thus to the Creeple, *In the name of Jesus Christ of Nazareth rise up and walk*: should this Text be rendered, *At the name of Jesus rise up and walk*,

walk, it would marr both the English and Sense too. *Acts* 9. 27, 29. It is recorded of St. Paul, that he spake boldly *In the name of the Lord Jesus*; should we read it, He spake boldly *At the name of the Lord Jesus*, it would be plain non-sense. *Acts* 16. 12. Paul spake thus to the Spirit in the Damsel possessed with the Spirit of Divination, I command thee *In the name of Jesus Christ* to come out of her; turn this Text into *At the Name of Jesus* I command thee to come out of her, & you deprave it quite. So *1 Cor* 5. 4, 5. *In the name of our Lord Jesus Christ*, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ to deliver such an one unto Satan; render this, *At the name of our Lord Jesus Christ*, &c. and you vitiate both the English and meaning, *Ephes*. 5. 20. Giving thanks alwayes for all things unto God and the Father *In the name of the Lord Jesus Christ*; translate this Giving thanks, &c. *At the name of the Lord Jesus Christ*, and you mar the Sense and Text, *2 Thes*. 3. 6. We command you Brethren (saith the Apostle) *In the name of our Lord Jesus Christ*, that ye withdraw yourselves from every brother that walketh disorderly; turn this *In* into *At the Name*, and all the sense is spoyled. So *Matth* 21. 9. The multitude that went before our Saviour into Jerusalem, cried, Blessed is he that cometh *in the name of the Lord*; transform this into, Blessed is he that cometh *At the name of the Lord*, and you deform it quite, *John* 14. 13, 14. Whatsoever ye shall ask *In my name*, I will do it; read this, Whatsoever ye shall ask *At my name*, you spoyle all the Text. *Acts* 10. 48. And he commanded them to be baptized *In the name of the Lord*; render this He commanded them to be baptized *At the name of the Lord*, and it is pure Non-sense. In all these Texts the Greek is *ἐν ὀνόματι*, the same verbatim with that of *Phil.* 2. *Mat.* 28. 19. Christ saith to his Disciples, Go ye therefore and teach all Nations, baptizing them *in the name of the Father, of the Son, and of the Holy Ghost*; translate this Baptizing them *At the name of the Father, of the Son, and of the Holy Ghost*, you spoyle

\* Or translate.  
 Rest, Hope,  
 Trust, Rejoyce,  
 Delight, Glory,  
 Stand fast IN  
 the Lord. Faith-  
 full IN the  
 Lord, speaking  
 boldly IN the  
 Lords; which dye  
 IN the Lord &c  
 (used above  
 100. times in  
 Scripture)  
 Into rest, hope  
 trust, rejoyce,  
 delight glory,  
 stand fast,  
 faithfull, spea-  
 king boldly,  
 which die AT  
 the Lord: Or  
 Tit. 2. 3 Sound  
 in Faith in Cha-  
 rity, in Patience;  
 into sound at  
 faith, at chari-  
 ty, at patience;  
 Or blesse, speak,  
 pray, &c. IN  
 thy name; Into  
 blesse, speak,  
 pray AT thy  
 name; & you  
 quite destroy  
 the sense, and  
 English too of  
 all these sa-  
 cred Precepts,  
 Texts.

both the English, sense, and Baptism too: There is no-  
 thing more common in Scripture than these phrases,  
 used in hundreds of places, *In the name of the Lord, In  
 my name*, and the like; \* Translate any of all these into  
*At the name*, and you pervert them quite. Turn but,  
*I believe in God*, to *I believe at God*; *Our Father which  
 art in heaven*, to *Our Father which art at heaven*; Or the  
 ordinary phrase of our Warrants, and of his Majesties  
 Officers, *These are to require*, or, *I charge and require you*  
*in the Kings*, or, *in his Majesties Name*, into *I charge and*  
*require you at the Kings*, or, *at his Majesties name*; Or our  
 most common speech, *Go to such a man in my name*, to  
*Go to him at my name*, and you quite corrupt both  
 the English and sense in each of them: So that the  
 Translators of this text of *Philip. 2. 10. 11. That In*  
*the name of Jesus* (that is, In the vertue of the su-  
 preme Sovereign Power, Lordship, Godhead, Autho-  
 rity of Jesus Christ at the general day of Judgement,  
 when all things, that is, All men, all Angels, Spirits,  
 good and bad, in heaven, earth, hell, shall stand be-  
 fore his Person and tribunal, as their supreme Lord  
 and Judge, as *Isay 45. 23. Rom. 14. 9, 10, 11. Rev. 5.*  
*12, 13, 14* expound it) by changing it into *At the name*  
*of Jesus*; (that is, at the hearing or mentioning of the  
 name *Jesus* in time of Divine service, as the Patriots  
 of this Ceremony glosse it,) have marred both the  
 English, and quite perverted the meaning of this sacred  
 Text, only to maintain this Ceremony.

It is evident then by all these concurrent parallel au-  
 thorities, that the true translation of this Text is this,  
*That In*, (not *At*) *the name of Jesus every knee should bow*  
 (or *be bowed*, in the passive tense;) which will almost  
 quite subvert the bowing at the name *Jesus*. For, the  
 words being thus truly rendered, can never be properly  
 expounded or strained to this sense. *That in the*  
*name Jesus*, (to wit, at or in every naming of the word  
*Jesus*, or when ever the name *Jesus* is mentioned in  
 the Church in time of Divine service or Sermons )

every

every knee, or Head then present should bow; there being no One parallel text in Scripture, wherein the name of God or Jesus, is or can properly be interpreted at the mentioning, or at or in the naming of God or Jesus; But they must necessarily be expounded in this sence, *In the name of God, or Jesus, that is, In the Supreme Power, Majesty, Sovereignty, Authority of God, or the Lord Jesus: In the name*, being oftentimes used for, *In the Sovereign Power and Authority of God, of Jesus, or Christ onely*; not for the bare names *God, Jesus, or Christ*, as Mat. 28. 19. Acts 3. 6. & 16. 18. 1 Cor. 5. 4, 5. 2 Theff. 3. 16. Mat. 7. 22. Mar. 9. 38. Luc. 10. 17. Mar. 16. 17, 18. See also 1 Sam. 17. 45. Psal. 8. 1. Psal. 10. 1, 5. Psal. 33. 21. Psal. 44. 5. Psal. 48. 10. Psal. 54. 1. Psal. 89. 24. Psal. 118. 10, 11, 12. Psal. 124. 8. Prov. 18. 10. Esay 50. 10. & 64. 2. all to the same purpose. Thus all Justices, Judges, Officers in their Warrants use the word *Name*, when they write, *These are to will and require you in the King's Name*, (that is, *In or by virtue of his royal authority, not of any Christen-name or Surname of his*) *to do thus and thus*.

The true translation of this text being thus cleared, (which I hope to see accordingly amended in all our New printed Bibles and Common-Prayer Books, by re-changing *At*, into *In the Name*, by publike authority and command from the King or Parliament in case the Bishops neglect it) and the meaning thereof in part discovered, I shall next examin the true genuine sence of the words. For the full understanding whereof (so far forth only as respects this Ceremony of bowing at the name Jesus) these 4. things are to be inquired,

4. *Quæres.*

1. *What is meant by the name above every name, which God gave to Christ after his exaltation into heaven, in which every knee must bow? and what that name is?*

1

2ly. *What is here meant by bowing of every knee?*

2

3ly. *What, by things in Heaven, Earth, and under the Earth?*

3

4ly. *When, and where this bowing of every knee shall be?*

4

For

1. *Quere.*

For the first : Most Expositors generally accord, that this Name above every name which God gave to Christ, is nothing else but his supreme Power and jurisdiction, or his inherent real Sovereign Lordship, as he is both God and Man, over all things and creatures whatsoever ; or, which is all one, his real title *Lord*, (given him above 50 times in the New Testament in direct terms) or *Lord of all things*, coupled with his actual fruition of his suprem: Lordship. That this, and nought else is in truth the name intended in this text, is most perspicuous, not only by the forequoted Scriptures, where name is used for Sovereignty, Power, Authority, but also by direct texts ; as *Ephes. 1. 19, 20, 21, 22. According to the working of his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places, far above all principality, power, and might, and dominion, and every Name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be head over All things to his Church.* Here, the Apostle useth Name, for principality, power, dominion, or Lordship ; and makes the name above all names, given to Christ at his Exaltation, nothing else but his supreme Lordship over all things ; which Christ himself acknowledgeth, *Mat. 28. 18. where he tells his Disciples after his Resurrection, All power is given unto me in heaven and earth.* St. Peter in his Sermon *Acts 2. 32, to 36.* after he had spoken of the Passion of Christ, concludes thus of his Resurrection and Dominion ; *This Jesus hath God raised up, &c. for, David is not ascended into the heavens, but saith himself, The Lord said unto my Lord, Sit thou on my right hand, untill I make thine enemies thy footstool ; Therefore, let all the house of Israel know, that God hath made the same Jesus whom ye have crucified, both LORD and Christ.* The making of Christ (then) after his Resurrection as God and Man, Lord over all, was the name above every name, which God, then, gave to Christ, who is Lord of all, as the same

same Apostle Peter affirms in his Sermon to Cornelius, Acts. 10. 36. Yea Lord over all; Rom. 10. 9. 12. and King of Kings, and Lord of Lords, 1 Tim. 6. 15. Rev. 17. 14. chap. 19. 16. That observable text Rom. 14. 6, to 13. will make this most clear, He that regardeth the day regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord; for, he giveth God thanks; and he that eateth not, to the Lord he eateth not and giveth God thanks; for none of us liveth to himself, or dieth to himself; for whether we live, we live unto the Lord, or whether we die, we die unto the Lord. Whether therefore, we live or die, we are the Lords. For, to this end Christ both died and rose and revived (mark this well) that he might be Lord both of Quick and Dead. But, why dost thou judge thy Brother? or why dost thou set at nought thy Brother? we must all stand before the judgement seat of Christ; for, it is written, as I live, saith the Lord, every knee shall bow to me and every tongue shall confess to God. So then every one of us shall give an account of himself to God. \* Not Jesus.

Here the Apostle expressly resolves, that the Name given to Christ by God his Father, after his Resurrection, was nothing else, but Lord, yea Lord both of quick and dead; And that this bowing of every knee prophesied by *Isay* c. 45, 23. and alluded unto in *Phil.* 2. 10, 11. is nothing else but the Appearance, Submission and Subjection of all men & Angels to him, as their supreme Lord, when they shall stand before his Tribunal, in the day of Judgement; not any bowing of the Knee, or stirring of the Cap unto him, when his Name Jesus is mentioned in the Church, where the greatest part of men never yet appeared, nor resorted unto in any age. If all these direct parallel Scriptures be not sufficient or satisfactory enough to prove & evidence this his Name Lord, or his Sovereign Dominion over all Creatures, as God equal with his Father, to be the Name above every Name, in which all Knees must bow, the text it self un-

answerably resolves it. For, that Name above every Name, in which all Knees must bow, is that Name only which every tongue must confesse; the text it self assuring us so much, and coupling the bowing of the knee, and confession of the tongue both together. But the Name which every tongue shall confesse, is this, That Jesus (which is LORD, Phil. 2. 11. Therefore Lord must be that Name above every Name, in which every knee must bow. This is the Name by which all persons, Good and Bad, Pagans and Christians, Jews and Gentiles, all Angels and Devils shall call Christ at the last day of Judgement, the only time when this Scripture shall be actually fulfilled. Which day, as it is \* often called, The day of the Lord, and Christ coming to Judgement, the coming of the Lord; and He (with reference to this day) the Lord: So himself expressly saith, that Good and Bad shall then joyntly confesse him to be, & call him Lord, witnesse Mat. 7. 21, 22. & 13. 11. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, &c. Many will say to me in that day, (to wit, the day of Judgement) Lord, have we not prophesied in thy Name? &c. But most full and expresse is that of Mat. 25. 35. to 45. When the Son of man shall come in his glory, and all his Holy Angels with him, then shall he sit upon the Throne of his glory, and before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats. And he shall set the Sheep on his right hand, and the Goats on his left; Then shall the King say unto them on his right hand, Come ye blessed of my Father, &c. Then shall the righteous answer him, saying, LORD. when saw we thee an hungred, and fed thee, &c. (Here we have all the Sheep, that is, all righteous men at the day of Judgement, joyntly calling Christ LORD, whiles they stand before his Tribunal receiving a sentence of absolution, and a Heavenly Kingdom.) Then shall he say to them also on the left hand, Depart from me ye cursed into everlasting fire, &c. Then shall they also say unto him,

LORD

\* Acts 2. 20.

1 Thess. 5. 2.

2 Pet. 3. 10.

Rev. 1. 18. &amp;

chap. 5. 14.

**L O R D**, when *few* we *thou* an *hunger*, &c. Here we have all the Goats, that is, all wicked men whosoever, at the day of Judgement, joyntly calling Christ **L O R D**, to the glory of God the Father; Therefore this name **L O R D**, being unquestionably the name above every name, which every tongue shall then joyntly confess, must be the name above every name, in which every knee must bow, as these scriptures prove past all contradiction.

To clear this up yet more fully by other Texts, consider that memorable place of Jude 14, 15. *And Enoch also the seventh from Adam, prophesied of these saying: Behold the Lord cometh with ten thousand of his Saints, to execute judgement upon all, (in the general day of Judgement) and to convince all that are ungodly among them of their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.* Then compare it with Psal. 96. & 98. which thus prophecy of Christ's Kingdome, and coming to judge the world under this very Title of **L O R D**, repeated no lesse than 16. times. *O sing unto the LORD a new Song, sing unto the LORD all the earth: Sing unto the LORD, &c. For the LORD is great, and greatly to be feared, he is to be feared above all Gods. For all the Gods of the Nations are idols, but the LORD made the heavens; Honour and Majesty are before him, strength and beauty are in his Sanctuary. Give unto the LORD (O ye kinreds of the people) give unto the LORD glory and strength, Give unto the LORD the glory due unto his name, &c. O worship the LORD in the beauty of holiness, fear before him all the earth. Say among the Heathen, that the LORD reigneth, he shall judge the people righteously, &c. Make a joyfull noise before the LORD the King; Let the heavens rejoice, &c. before the LORD, for he cometh to judge the Earth: he shall judge the world with righteousness, and the people with his truth.* So Psal. 7. 8. *The LORD shall judge the people, judge me O LORD according to my righteousness.* Psal. 110. 1. 6. *The LORD said unto my LORD,*

See Isay 11.

sit thou at my right hand untill I make thine enemies thy  
 footstool, &c. The LORD at thy right hand shall strike  
 through Kings in the day of his wrath; he shall judge among  
 the Heathen. Psal. 135. 13, 14. Thy name O LORD  
 endureth for ever, thy memorial O LORD to all Gene-  
 rations, for the LORD will judge his people. 1 say 3. 13.  
 14 The LORD will stand up to judge the people; the  
 LORD will enter into judgement with the ancients of his  
 people. Peruse Joel 3. 13. to 18. Mich. 4. 2. to 8.  
 where Christ in relation to judging all Nations and  
 People, is frequently stiled LORD by way of prophe-  
 cy, before his incarnation or resurrection, and compare  
 these Scriptures with others in the New Testament af-  
 ter his resurrection; as 2 Tim. 4. 1. I charge thee be-  
 fore God, and the LORD Jesus Christ who shall judge  
 the quick and the dead, at his appearing and his kingdom:  
 2 Thess. 1. 7, 8, 9, 10. When the LORD Jesus shall  
 be revealed from heaven with his mighty Angels in flaming  
 fire, taking vengeance on them that know not God, and obey  
 not the Gospel of our LORD Jesus Christ; who shall be  
 punished with everlasting destruction from the presence of the  
 LORD, and from the glory of his power, when he shall  
 come to be glorified in his Saints. &c. Rev. 4. 8. 11. Holy,  
 holy, holy LORD God almighty, which was, and is; and  
 is to come. (-to wit, to Judgement) Thou art worthy O  
 LORD to receive glory, honour and power, for thou hast  
 created all things, and for thy pleasure they were and are  
 created. Rev. 19. 1, 2. Salvation, and honour and power  
 be unto the LORD our God, for true and righteous are his  
 judgments; 1. 1 Thess. 4. 15, &c. We who are alive & remain  
 unto the coming of the LORD shall not prevent them  
 which are asleep; For the LORD himself shall descend  
 from heaven with a shout, with the voice of the Archangel,  
 and with the trump of God, and the dead in Christ shall  
 rise first; Then we which are alive and remain shall be  
 caught up together with them in the clouds, to meet the  
 LORD in the air, and so shall we ever be with the LORD  
 2 Thess. 2. 1. Now we beseech you brethren by the coming of  
 the

the LORD Jesus Christ, and by our gathering together unto him. Jam. 5. 7, 8, 9. Be patient therefore, Brethren, unto the coming of the LORD, &c. For the coming of the LORD draweth nigh. Behold the Judge standeth before the door. Heb. 10. 30. Vengeance belongeth unto me, I will recompence it, saith the LORD; the LORD shall judge his people. Act. 17. 31. He hath appointed a day in the which he will judge the world in righteousness, by that man (the LORD fore-mentioned) whom he hath ordained, whereof he hath given assurance, in that he hath raised him from the dead. All these united to the preceding texts, and 1 Cor. 8. 6. But to us there is but ONE LORD, Jesus Christ, by whom are all things, and we by him, will abundantly evidence that name of Christ above every name, in which every knee shall bow, and which every tongue shall confesse, in the day of Judgement at Christs second coming, to be this Name LORD, or his Divine Sovereign Power and Dominion, not his name Jesus.

True it is, that some *Interpreters* (especially those See p 1. and *Fathers* who writ against the *Arrians*) assert, that the others heretofore cited. name above every name in this text, is the name of GOD, interpreting, he gave him a name above every name, in this manner; He made and manifested him by his Resurrection to be God, as well as man. But this, though a real truth in it self, yet in the strict literal sence, as I take it, cannot be the name, because Christ was God from all Eternity; and both God and man, from his womb, not resurrection, and his Human nature cannot be properly call'd God, nor honoured with that name, but as conjoynd with his Divine in one person. Now the name which this text speaks of, was a name principally given to him in respect of his Humane nature, which alone was humbled and highly exalted, not his Divine, it being incapable of Humiliation or Exaltation; and that not from Eternity, but from the time of his Resurrection, as the words (*wherefore God hath highly exalted him, & given him a name above every name &c*) im-

port. God therefore cannot properly be this name, but rather *Lord*, which suits with both his natures, he being supreme Lord and Judge of all, both as he is God and man, and made so, especially from the time of his Resurrection and Ascension into Heaven, and

\* Ps. 110. 1.  
Mat. 22. 44.  
Mark 12. 36.  
Luke 10. 42.  
AAs 2. 34.  
1 Cor. 15. 25.  
Hebr. 1. 13.

|| Ut filius Dei  
vocateur, &c  
Theodoret,  
Remigius,  
Haymo, and  
others.

his \* *Session at his Fathers own right hand, untill his Enemies be made his Foot-stool*, as the fore-cited and subsequent Scriptures evidence.

Other Fathers and Expositors interpret this name to be his || *name of the natural begotten Son of God; a name above all names given to Men or Angels*, Heb. 1. 4, 5. Now *Christ being mightily declared to be the Son of God, by his Resurrection from the dead*, Rom. 1. 4. and *this name being more excellent then any of Men or Angels*; Some probably from thence inferre, the Son of God, to be this name, he being so in regard of both natures. But this, though a truth, cannot so properly (as some conceive) be the name here intended, it being given to Christ from all Eternity, John 1. 12 compared with Heb. 1. 4, 5, 10. And likewise declaratively given to him at his Baptism, when there came a voice from Heaven, saying, *This is my beloved Son, in whom I am well pleased*, Mat. 3. 17. not after his Resurrection, as the name this text doth speak of, was: This name then is rather *Lord*, or that *Sovereign Lordship, Dominion, Kingdom, which the Son of God, in respect of his Human nature, obtained by his Resurrection, and the advancing of it to sit down on the right hand of the Majesty on high, as supreme Lord and briv of all things*, Heb. 1. 2, 3, 8, 13. Col. 1. 16, 17, 18. Som. 5. or 6. Antients only there are of many hundreds, who directly (not secondarily, or by way of allusion only, as others do) make the name *Jesum*, the name above every name in this text; their reason is, because the words are, that *In the name of Jesum every knee shall bow*. But this is a senselesse reason, for the words are not, that *In the individual name Jesus every knee should bow*, which in truth had been a particular designation of it to have been the name; but, that *In the name O F Jesum* (as all translate

translate it) every knee should bow, which words OF Jesus, are a designation only of his Person, not of this his name. Now Jesus hath many names in Scripture, as Emmanuel, Son of God, Christ, Messiah, Lord, Lamb of God, King of Kings, Lord of Lords, Mediator, Head of the Church, Saviour, God, and the like, every one of which is the name of Jesus, representing the person of Jesus to us, though they are not the word nor name, Jesus; so that these words resolve not Jesus to be the name above every name, in which every knee should bow, but rather sends us to inquire what name of Jesus it is, in which all knees must bow?

Now, that the name Jesus cannot be the name intended in this text, is undeniable, for these three reasons.

First, Because (a) this name was given to our Saviour by the Angel, before he was conceived in the womb, and was imposed on him at his Circumcision, by those who Circumcised him; whereas the name above every name in this text of the Philippians, was given to Christ after his Passion, Resurrection, and Ascension, Phil. 2. 9. 10.

a Mat. 1. 21, 25.  
Luke 1. 31, &  
chap 2. 21.

Secondly, Because Every knee of things in Heaven, Earth, and under the Earth, must bow in this name intended in this text; but this they cannot do in the name Jesus; for Jesus is & signifieth nothing else but (b) a Sa-

b Mat. 1. 21.

vour, and Christ being (c) no Saviour at all to Angels, Devils, or Damned persons; it is not possible that they should bow unto him as to their Jesus, or Saviour.

c Heb. 2. 16.  
2 Pet. 2. 4, 5.  
e. 9 Jude 6 7.

Now, though he be no Jesus, nor Saviour to any such as these, yet he is their Sovereign Lord and Judge, being the Lord, the Judge of all Angels, Devils, and Damned Reprobates, as well as of the Elect, to whom alone he is a Saviour, & Jesus, and they (d) all shall both call him their Lord, and submit unto him and his final judgement, as their Lord at the last day. Seeing therefore every knee of things in Heaven, Earth, and under the Earth, cannot bow to Christ as their Jesus, because he is not a Jesus, or Saviour to them all; but only as to their Lord, to whom they must, shall, and will all individually and

Mark 5 7. Mat.  
8. 29. Mat 25.  
41. to the end.

(d) See p. 9.  
10, 11, 12.

joynly

joynly submit, he being equally a Lord to all; and since every tongue shall confesse, not that Christ is their Jesus, but that Jesus Christ is their Lord to the glory of God the Father; the name Jesus cannot, the name Lord only must be the name above every name, here meant, in which every knee shall bow.

3.

Mat. 1. 31. 35  
Lu. 1. 31. c. 2.  
21.

Thirdly, Because the name, in which every knee must bow, must be and is a name above every name, as the text witnesseth: But this name Jesus is not a name above every name, it being the (a) name of his humiliation, imposed on his humane Person only, at his Circumcision, not at his Exaltation after his Passion; a name which gives him Dominion over his redeemed people only, not over Angels, Devils or damned persons, to whom he is not a Saviour; a name rather of love, grace, mercy, then of Sovereign Dominion and Power; Therefore it cannot be the name above every name to which all knees must and shall bow, mentioned in this text, but his name Lord alone, coupled with his Sovereign, Divine power and Dominion over All Angels, Devils, Men and Creatures whatsoever. From all which I argue thus.

If the name above every name, in which every knee must bow, be not the name Jesus, but Lord, and the supreme Lordship, power and Dominion of Christ over all: then there is no ground nor colour in this text for any bowing, cringing, or capping at the naming of Jesus, when ever recited in the Church or elsewhere.

But, the name above every name, in which every knee must bow, mentioned in this text, is not the name Jesus, but Lord, and the supreme Lordship, Power and Dominion of Christ over all; as I have undenyably manifested, it being that name which every tongue shall confesse, and call Christ by in the great Judgement day.

Therefore, there is no ground nor colour in this text, for any bowing, cringing or capping at the naming of Jesus, when ever recited in the Church or elsewhere.

Having

Having thus found out the Name in the text, I come now to examine, *What is meant by the bowing of every knee in this Scripture?* This phrase of *bowing the knee*, hath 4. significations in sacred Writ.

First, it is used for (a) *adoration*, when it is referred either to God, Images or Idols. Secondly, for (b) *Veneration* or civil reverence, when it is attributed to men, as to Kings, Magistrates, Masters, Parents and others, whom we usually reverence with bowing the knee. Thirdly, For \* *Prayer* it self, usually made to God, with (c) *bended knees*, as Ephes. 3. 14, 15. Fourthly, for Subjection only; which is commonly expressed among men by the outward gesture of *bowing the knee*. Thus it is used, Esay 45. 23. Rom: 14 11. and in this text of the *Philippians*, as all Expositors old and new accord, who thus interpret these words: *That, In the name of Jesus every knee should bow*, that is, *That all creatures, in heaven, earth and hell should submit and subiect themselves to Christ Jesus as to their Sovereign Lord, King, Judge: good men and Angels willingly; Devils and wicked men, even (d) against their wills: And that this is the true meaning of the words, will appear, 1. By these texts Psal. 8. 6, 7, 8. Psal. 103. 19. Psal. 110. 1, 2. 1 Cor. 15. 24, 25. Eph. 1. 20, 21, 22. (a most full text) Rom. 14. 8, 9, 10, 11, 12. Acts 2. 33, 34 35, 36. Heb. 1. 8, 9, 13. Revel. 5. 8. 12, 13, 14. Secondly, Because this bowing of the knee is attributed to *Angels in heaven and Devils in hell*, which have no *knees to bow* as men have; therefore it cannot be construed of any literal bowing of the knee, which Angels and Spirits cannot yield, but of a bowing of subjection, which good and bad Angels can & do render to Christ as their Lord as well as men. 3ly, Because if this should be taken literally, most of the Patriots of this Ceremony of bowing, would be in very ill case. For, the text requiring *the bowing of every knee*, their putting off their hats, caps, inclining their heads or bodies, or bowing only of one of their knees, could be no fulfilling of this literal bowing of*

D

every

2 Quere.

41 Kings 11.  
18. Rom. 11. 4.  
Eph. 3. 14 11  
b Gen. 41. 43.  
Mat 27. 29.  
Mat. 10. 17. a  
2 Kings 1. 13.  
\* See Ambrose,  
Hymo, and  
others in  
Ephes. 3. 14,  
15.  
c 2 Chron. 6.  
17. 1 Kings 8.  
54. Dan. 6. 10.  
Lu 22 41. Acts  
7. 60. c. 9. 40. c.  
20 36. c. 21. 5  
Ezt. 9. 5.  
\* Gen. 3. 15.  
Mar. 2. 27. Lu.  
19. 14. 27.  
2 Thess. 1. 8.  
Acts 7. 39.  
Rom. 2. 8.  
1 Pet. 4. 17.  
Psal 110. 1, 2.  
2. 3. Ier. 3. 13.  
23.

2

3

every knee in the text, in their meaning, unless they can prove their heads, hats, caps, or upper parts of their bodies, to be their knees, or one leg; knee to be both, or every of their knees: Their practice therefore of capping at the name Jesus, of inclining their heads and upper parts without bowing their knees, to *testifie* (as they say) *their subjection to Christ*, is a plain confession, that this bowing in the text is nothing else, but the *subjection of all creatures to him*, as their LORD. Hence therefore I argue thus.

If the bowing of every knee in the name of Jesus be nothing else but the joyn't subjection of all Angels, Men and Devils to Christ, as to their Supreme Lord, not any actual bowing of the knee when his name Jesus onely is mentioned in the Church; then this text neither commands nor warrants any bowing of the knee, head, or body, (much lesse any stirring of the hat, or vailing of the bonnet) at the naming of Jesus in the Church.

But the bowing of every knee in the name of Jesus mentioned in this text, is nothing else, but \* the joyn't Subjection of all Angels, Men and Devils to Christ, as to their Supreme Lord, (as all acknowledge) not any actual bending of the knee, when his name Jesus is mentioned in the Church.

Therefore, this text neither commands nor warrants any bowing of the knee, head or body, much lesse any stirring of the hat, or vailing the bonnet, at the name of Jesus in the Church.

\* *Flectitur ei omne genu, dum omnis creatura subicitur ei. Flectere sanè genu non est carnaliter accipiendum, &c. Nam quæ genua in Spiritibus esse creduntur? Sed genu flectere Subjecta esse*

*ousta & cultui Dei obedire declarat. Origen in Rom. l. 9. c. 14. Tom. 3. f. 214. Ut in nomine Jesu omne genu flectatur, &c. id est, ut omnia genera hominum, creaturæ, tum angelorum, virtutum, Dæmonum & animarum quæ in inferno habitant SUBJECTA SINT EI, & ejus iudicio, metui & imperio observarent. Ambrose, Theodoret, Chrysostom, Primalius, Sedulius, Remigius, Beda, Rabanus Maurus, Haymo, Theophylact, Occumenius, Anselmus in Phil. 2. 9, 10, 11. Rom. 14. & Cyrillus Alexandrinus lib. 4 in Isay c. 45. Oratio 3.*

3. QUOTE.

Proceed we next to enquire, *What is meant by things in heaven, things in earth, and things under the earth?* All Expositors accord, that by *things in heaven*, is meant all the blessed Angels and Saints reigning with Christ in heaven; By *things on earth*, all creatures upon earth, especially men and women, whether good or bad. By *things under the earth*, Devils and damned souls in hell; and if we believe some Popish Authors, the souls likewise in Purgatory: which Purgatory, I doubt, will prove either no place at all, or hell it self, because it is under the earth, as hell (they say) is, and in the very confines of hell, by their own confession; and in many of their antientest *\* Hours, Missals, Histories*, expressly filed Hell, *ab inferno libera nos Domine, &c.* Well then, this being the meaning, and these the bowers in the name of Jesus, I would gladly learn from any Patrons of this Ceremony, with what shadow of reason they can affirm, that by *bowing of every knee in the name of Jesus* in this text, is meant, the bowing of the knee, head, or body at every mentioning of the name Jesus in time of Divine service? Is there, I pray, any Divine service, Chapter, Gospel, Liturgy, Collect, Homily, Sermon read, chanted, preached, or any religious mention of the name of Jesus in hell, among Devils and damned Spirits? yet their knees are enjoined and ought to bow, in the name of Jesus, as well as Saints and Angels in heaven or men in earth. Certain (I dare say) it is, there is no Divine Service, Prayer, Reading of Gospels, Collects, Homilies, Preaching, or sacred mention of the name of Jesus, in hell, but only by way of cursing or execration; Yea, as certain it is, that *Christ's salvation, redemption extend not at all to Angels, much less to Devils*: as *Hebr. 2. 14, 16, 17. 2 Pet. 2. 4. Jud. 6. Mat. 25. 41.* resolve; nor yet to the damned in hell; yet his Sovereign Lordship and Power do. The Devils and damned Souls do not, cannot bow to Christ as to their Jesus or Saviour, yet they both do and must of necessity bow and submit

*\* See Peter  
Mutilus Wg:  
ters of Silve.  
Bp Usher of  
Limbus Patru.*

*\* Hora beata  
Maria, secun-  
dum usum  
Rhoen.*

\* Luke 10. 17.  
Lord even the  
Devils are sub-  
ject to us through  
thy name.

\* Mat. 10. 1.  
Mar. 5. 10, 11,  
12. c. 6. 7. Lu.  
4. 35, 36. c.  
10. 17, 20.

\* Psal. 2. & 96.  
& 28. & 110.  
Heb. 1. & 2.  
Col. 1. 15, 16.  
17, 18. Eph. 1.  
20. 21, 22.

to his Royal Scepter, Sovereignty, Power, as their \* LORD. The bowing therefore of the Knee at the naming of *Jesus*, especially in time of Divine service, being not to be found or imagined amongst Devils or Reprobates in Hell, cannot possibly be intended the bowing in the name of *Jesus* mentioned in this Text, which extends to those in Hell it self, but only this bowing of Subjection, which they \* *yield unto him as their LORD.*

Again, every knee of things in earth, is to bow in the name of *Jesus*; If we take this generally for all Creatures upon earth, animate, or inanimate, many of them want Knees to bow, yea Eares to hear; most of them understanding to apprehend the name of *Jesus*, or distinguish this name of his from others, or to be instructed in this duty of bowing the Knee, when ever they hear the Lord *Jesus* named. If we understand this generally of all men on earth, Alas! the greatest part of men in the world, since the Creation till this present, neither knew the Person, Gospel, nor ever heard of the name of *Jesus*; they never had, nor shall have here on earth any Divine service, reading or preaching of the Gospel, Collects, Homilies, wherein the name *Jesus* was or shall be mentioned; how then can they observe or perform this duty of bowing at the recital of the name of *Jesus*, in time of Divine Service, Sacraments, or elsewhere? yet notwithstanding every of their Knees shall and must bow in the name of *Jesus*; they \* *being all now actually put in subjection under his feet as their LORD, his Kingdom ruleth over them all, his Scepter now swayeth them though they know it not, and will not voluntarily submit thereto, and he shall judge them all at last.* This bowing therefore must be a bowing of Subjection, which every knee of things in earth doth, may, shall and must yield to Christs Divine Sovereign Power, Dominion, Lordship, not any bowing or capping at the recital of his name *Jesus*, in which, at which, to which they neither do, nor yet actually can, shall or will bow their Knees! am certain, not in time of Divine Service, or Sermons, which they want.

Finally,

[Finally, this bowing of the Knee in the name of *Jesus*, is attributed to *things in Heaven*, which have no real corporal knees to bow, nor the name of *Jesus* to bow at, but *Jesus* himself their Sovereign Lord and King immediately to contemplate and adore, to whom they with all cheerfulness subject themselves, both as to their Redeemer and Sovereign Lord too; Witnesse Rev. 5. 11, 12, 13, 14. forecited. Yet who can prove or dare affirm, that these actually bow their Knees at every naming of his name *Jesus*? This bowing therefore being applyed to every knee of *things in Heaven, Earth, and under the Earth*, both severally and joyntly, and yet neither of them actually performing this Ceremonious bowing of the Knee at the name of *Jesus*, either joyntly or separately in the Church, in time of Divine Service, Sermons or Sacraments, though all of them joyntly or severally do, will, shall, must subject themselves to Christ, as their *Supreme Lord*, either with or against their wills; This bowing in the Text must necessarily be acknowledged, to be only a bowing of Subjection, which all Creatures both for the present do, and chiefly at the day of judgement shall yield to Christ as their *Lord*, & ludge both of quick and dead; Not a bare bowing at every recital of his name *Jesus*, which none in heaven, none in hell, yea very few on earth (and most of those either out of ignorance, mistake, superstition, or blind devotion) yield unto him. From hence therefore I thus dispute,

That bowing of the knee in the name of *Jesus* which every knee of things in Heaven, Earth, and under the Earth, doth not, cannot, shall not either joyntly, severally, or actually use; cannot be the bowing mentioned or intended in this text.

But the bowing of the knee at the sound of the name of *Jesus*, (especially in time of Divine service, to which the Patriots thereof principally restrain it) is such a bowing, which every knee of things in Heaven, Earth, and under the Earth, doth not,

## The first serious and sober Inquiry concerning

cannot, shall not actually use, either joyntly or severally.

Therefore it cannot be the bowing intended (nor yet a duty, ceremony prescribed or warranted) by this text, but the bowing of subjection only.

4. *Q. etc.*

I now proceed to the last thing to be inquired of, to wit, *When & where this bowing shall be?* Certainly it shall be, not now or here in the Church, but hereafter before the Tribunal of Christ, when he shall come to judge both quick and dead. To make this apparent, we must consider that this text (as all generally expound it, and \*Mr. Page himself acknowledgeth in direct terms) is not a precept, enjoining any actual bowing of the knee to us for the present, but only a prophesie or prediction of a universal bowing of every knee of things in Heaven, Earth, and under the Earth, especially at the great day of Judgment, when they shall all appear before Christs judgment seat. This is clear by *Isaiah 45. 23.* of which this text is but a rehearsal. I have sworn by my self, the word is gone out of my mouth in righteousness, and shall not return; That unto me (not at, or to my name Jesus) every knee shall bow, every tongue shall swear. This text of *Isaiah* is a direct prophesie of a bowing of every knee, and a confession of every tongue that should be hereafter made, to the very person of Christ, to which this of *Philippians* relates, as our own Bibles, with all Expositors (who referre these texts one to another, as parallels) accord. But, (then) when or where shall this prophesie be fulfilled? *St. Paul*, and the spirit of God, by him resolveth this doubt expressly, That it shall be in the general day of Judgment, when we shall all stand before Christs Tribunal. *Rom. 14. 9, 10, 11, 12.* For to this end Christ both died, and rose and revived, that he might be LORD both of the dead and living. But why dost thou judgeth thy Brother? or why dost thou set at nought thy Brother? we shall all stand before the Judgment seat of Christ. (But some might demand, by what Scripture prove you this? why, by this very prophesie of *Isaiah*

\* In his justification of  
Bowling at the  
name of Jesus.  
*P. 23, 34, &c.*  
\* *1 Cor. 5. 8.*  
*10, 11.*

saith

saith he; For it is written, \* As I live saith the LORD, \* *Isaiah 45. 23*  
 (not Jesus) every knee shall bow to me, and every tongue  
 shall confesse to God; So (then) every one of us must give an  
 account of himself to God. The Apostle therefore referring  
 this text, this bowing to the very day of Judgement,  
 for the time; to Christs own Person, before his Tribunal,  
 for the place; and reciting this prophesie as an infal-  
 lible Argument and Prediction to prove, *that we shall all*  
*hereafter appear before the Judgement seat of Christ*; it is  
 an undeniable evidence, that this bowing of every  
 knee, and confession of every tongue, of things in Heaven  
 Earth, and under the Earth, in the *Philippians*, referring  
 to this prophesie of *Isaiah*, by Pauls own resolution, is  
 principally, if not only meant of a bowing of Sub-  
 jection to Christ himself as their LORD & Judge, before his  
 Tribunal at the general judgment, not of any bowing or  
 capping at the recital of his name *Jesus*, now or here in  
 the Church. To make this yet more peripicuous, consider  
 I pray you, that both in *Isaiah 45. 23*. *Rom. 14. 11*. and  
*Phil. 2. 10, 11*. The bowing of every knee, and confession of  
 every tongue, are coupled together as joynt contemporary concu-  
 rent Acts; So that every knee of things in Heaven,  
 Earth, and under the Earth, shall bow in the name of  
*Jesus*, at that time when, and in that place where, every  
 tongue shall confesse, that *Jesus Christ is LORD*. But  
 when and where shall every tongue confesse that *Jesus*  
 Christ is LORD? Christ himself expressly resolves it,  
 \* *Mat. 7. 22, 23*. that it shall be in the great day of Judge-  
 ment, before his Tribunal and Person: and most fully, 35.  
*Mat. 25. 31, 32, 33, 34, 35, 36, &c.* that it shall be,  
 when the Son of man shall come in his glory, and all his holy  
 Angels with him, when he shall sit on the throne of his glory, and  
 all Nations shall be gathered before him; when he shall sever  
 the righteous from the wicked, the sheep from the goats, setting  
 one of them on his right hand, the other on his left; when he,  
 shall pronounce, Come ye blessed, &c. to the one; Go ye cursed  
 to the other.. For then all the sheep on his right hand shall  
 joyntly

joyntly call him LORD, vers. 37. LORD, when saw we thee an hungred; and all the goats on his left hand shall joyntly do the like, vers. 44. LORD, when saw we thee an hungred; yea all his holy Angels who shall then attend him, v. 31. Mat. 16. 27. 2 Thess. 1. 7. and actually call him their Lord too, by their attendance on him) shall then no doubt acknowledge and confesse him to be the Lord, as they did at his \* Nativity: Unto you this day is born in the City of David, a Saviour, which is Christ the LORD, as is intimated to us Psal. 103. 19. 23, 21. and directly affirmed Act. 1. 17. Heb 1. 6, 7, 8. Yea, no doubt the Devils ( whose LORD he is, Mat. 4. 7. 10 c. 8. 29, 31. c. 10. 1. Mark 1. 34. Luke 8. 2. c. 10. 17. 20. c. 4. 36. being reserved in chains of darknesse to the judgement of the great day, Jude 6. 2 Pet. 2. 4. ) shall then in deede, if not in words, confesse that Jesus Christ is LORD, as well as the greatest and most damned Reprobates. This therefore being the time when, the place where every tongue shall confesse that Jesus Christ is LORD, must certainly be the time, the place, when and where every knee shall bow in the name of Jesus. This will further appear by the 2 Cor. 5. 8, 9, 10, 11. We are willing rather to be absent in the body, and to be present with the LORD: wherefore we labour, that whether present or absent, we may be accepted of him: For we must all appear before the Judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or evil: Knowing therefore the terror of the LORD, we perswade men. For the Son of man shall come in the \* Glory of the Father, ( which every tongue shall then confesse, Phil. 2. 11. ) and then shall be rewarded every man according to his works. Mat. 24. 30. Then shall all the Tribes of the Earth mourn, and they shall see the Son of man coming in the Clouds of Heaven, with Majesty and great Glory: And he shall send his Angels with the great sound of a Trumpet, &c. Watch therefore, for ye know not what hour your Lord doth come, &c. Blessed is that Servant whom his Lord when he cometh shall find

\* Luke 2. 10,  
11.

\* Mat. 19. 28.  
Mark 13. 26,  
27. Luke 21.  
27.

and so doing, &c. The Lord of that Servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him in sunder, &c. there shall be weeping and gnashing of teeth, And Rev. 4. 10, 11. chap. 5. 11, 12, 13, 14. & chap. 7. 9, 10, 11, 12. The 24. Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne, ( here is the bowing of their knees ) saying, Thou art worthy O LORD (not O Jesus) to receive glory, honour, and power, for thou hast created all things, and for thy pleasure they are and were created; ( here is the confession of their tongues in direct terms, that Jesus Christ is LORD. ) And I beheld, and I heard the voice of many Angels round about the Throne, and the Beasts, and the Elders, and the number of them was ten thousand times ten thousand, and thousand of thousands, saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; ( here we have all the Angels joyntly bowing their knees round about Christs Throne of Judgement, and confessing with their tongues, that he was worthy to receive power, and honour, and strength, the same in effect with that in Phil. 2. 11. that Jesus Christ is LORD; now mark what follows. ) And every Creature which is in Heaven, ( here are things in Heaven ) and on the Earth, ( here are things on Earth ) and under the Earth, ( and here are things under the Earth, agreeing verbatim with this of Phil. 2. ) and all that are in them heard I saying; Blessing, honour, glory, and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever; ( here is the confession of every tongue, that Jesus Christ is LORD ) and the 4. Beasts said Amen. And the 24. Elders fell down and worshipped him that liveth for ever and ever: ( here is the bowing of the knee, both of them before the Tribunal of Christ, at the last day. ) After this I beheld, and loe a great multitude, which no man could number, of all Nations, Kindreds, and people, and lan-

gues, stood before the Throne, and before the Lamb, clothed with white Robes, and Palmes in their hands, and cryed with a loud voice, saying, Salvation is our God, which sitteth upon the Throne, and unto the Lamb; (here we have all tongues confessing that Jesus Christ is Lord, to & in the glory of God the Father) And All the Angels stood round about the Throne, and about the Elders, and about the 4. Brasts, and fell befoze the Throne on their faces, and worshipped God, saying, Amen; blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever, Amen. Adde hereunto Rev. 20. 12, 13. And I saw the dead, small and great, stand before God, and the Books were opened, and the dead were judged out of those things which were written in the Books, according to their works. And the Sea gave up the dead which were in it, and death and Hell, (or the Grave) delivered up the dead which were in them, and they were judged every man according to their works; And death and Hell were cast into the lake of fire, Here are both the bowing of every knee, and confession of every tongue of things in Heaven, things in Earth, and things under the Earth, of all Men and Angels joynly together, before Christs Throne, as to their God, Lord, and Sovereign Judge: This bowing therefore of every knee, this confession of every tongue at the last day before Christs Tribunal, must needs be the bowing of every knee in the name of Jesus, the confession of every tongue that Jesus Christ is Lord, in the glory of GOD the father, prophesied of, & intended in the Philippians, & Isa. 45. 23. And in truth, when or where should this bowing of every knee, and confession of every tongue be else, but in that great day of Judgement? when all things in Heaven, Earth, and under the Earth, all Men and Angels, good and bad, shall be joynly summoned before the Sovereign Tribunal of Christ, their Lord and Judge, to be judged and sentenced by him. For it being both a joyned and universal bowing of every knee of things in Heaven, Earth, and under the Earth, and

an unanimous general confession of all tongues, it cannot possibly be actually verified or performed, but when all of them shall be gathered together into one place, and shall personally stand before Christs Tribunal, where they shall all both hear, see, know and acknowledge him to be their *Lord*, and thereupon actually bow unto him, as to their Sovereign Judge and *Lord*; which the greatest part of men in all ages, being Infidels, Pagans, who never knew nor heard of Christ on Earth, cannot possibly perform till that day shall come. Wherefore this text, or prophesie, cannot be actually verified of them before the day of Judgement, and Christs coming to it. The time then of this bowing of every knee of things in Heaven, Earth, and under the Earth, in the name of Jesus, and the confession of all tongues, being only the day of Judgement, not the time of this present life, or of Divine Service, or Sermons; and the place, before Christs Tribunal, Throne, not the Church; and this bowing (then) not to his name Jesus, but his Person, (*every knee shall bow to \* Me*) as he is supreme Lord, God, \* *Isaiah 45. 23.* Judge both of quick and dead, I shall thence deduce this unanswerable Argument, to prove this Ceremony no duty of the text.

If the bowing of every knee in the name of Jesus, mentioned and intended in this text, be only a joynt bowing or prostration of all things in Heaven, Earth, and under the Earth, in the great day of Judgement, not in time of Divine Service or Sermon, or in this present life, and that before Christs Tribunal only, not in the Church; Then this text can be no precept, warrant, or colour at all for any bowing at every naming of Jesus in the Church, neither can it be deduced from or justified by it.

But the bowing of every knee in the name of Jesus, mentioned and intended in this text, is only a bowing or prostration at the great and general day

day of Judgement, not in time of Divine Service or Sermon, or in this present life, and that before Christs Tribunal only, not in the Church, as all the premised Scripture-evidences, and Orthodox Expositors acknowledge.

Therefore this text can be no precept, warrant, or colour at all for any bowing at the naming of Jesus in the Church, neither can it be deduced from or justified by this text.

Having thus run over these 4 particulars, we may from them collect the true sense and meaning of this text of the *Philippians*, which being but a prophesie, not a precept, can infer no present duty: The true genuine sense of it in few words is this. *That God hath bigbly exalted his Son Christ Jesus, since his Passion & Humiliation*; that is, he hath set him at his own right hand in Heaven, even in his Humane nature; and given him a name above every name; that is, hath made him King of Kings, and Lord of Lords, and exalted him above all powers, creatures whatsoever, made him the Sovereign Lord and Judge both of quick and dead, given him power over all flesh, yea all power both in Heaven and Earth, and put all things in subjection under his feet; *that in the name of Jesus every knee should bow &c.* that is, to this very end and purpose, that all creatures both in Heaven, Earth, and under the Earth, all Angels and Men, whether good or bad, whether in Earth, Heaven, or Hell, should by reason, vertue, means, and in consideration of this his supreme power and advancement, submit and subject themselves to him (especially at the day of Judgement when they shall all appear before his Tribunal) as to their Sovereign Lord, and supreme Judge, and *confesse him with their tongues to be their Lord*, so (or in, as many of the Fathers read it) *the glory of God the Father.*

This then being the true genuine bowing of subjection in the text, as is evident by the premises, and that signant text of 1 Pet. 3. 31, 32. *By the resurrection of*

The true and  
full sense of  
*Phil.* 2. 9, 10,  
11.

of Jesus Christ from the dead, who is gone into Heaven, and is at the right hand of God, Angels, Authorities, and Powers being made subject unto him; compared with Col. 1. 15. to 21. Heb. 13. 4, 5. c. 2. 5, 7, 8, 9. Ps. 110. 1. 1 Cor. 15. 20, to 29. and this which I have insisted on, the undoubted meaning of this text, the sole argument that can be thence deduced to justify the bowing at every naming of Jesus, is but this :

All creatures in Heaven, Earth, and under the Earth, shall joyntly in the general day of Judgement, submit themselves to Jesus Christ, as to their Sovereign Lord and Judge, and bow their knees unto his person before his Tribunal.

Therefore all Christian men and women must (now) bow their knees, heads, or vaile their hats, whenever they hear his name Jesus mentioned, during Service or Sermons in the Church on Earth.

A grosse ridiculous *non sequitur*, needing no other answer but derision; Seeing \* Mr. Calvin, Marforet, Bishop Alley, Olevian and Piscator, affirm, That the Sorbon Sophisters are more than ridiculous, who collect from this place, that as often as we hear the name Jesus mentioned, we are to bow the knee, as if it were a magick word, which had all its efficacy included in the sound. Hence \* Bishop Babington, Dr. Fulk, Mr. Cartwright, and Dr. Willet, resolve, that this bowing at the name of Jesus, is not commanded in, nor warranted by this text, the name therein expressed being not the name Jesus, the bowing not literal, the time of it the day of Judgement, and the place where it shall be, before Christs Tribunal, as most Expositors joyntly accord: Hence our Learned \* Dr. Whitaker, in his Preface to his Answer to Saunders his Demonstration concerning Antichrist, mustring up divers absurd consequences of the Papists and Jesuits, from sundry texts of Scripture; as, Christ entred into Peters Ship; therefore the whole Church is Peters, to wit, the Popes Ship. Barnabas laid down the price of the Field he sold, at the Apostles feet; therefore the Popes feet are to be kissed: with many such

\* Calvin, Marforet, Bp. Alley, Piscator, Olevian, on Phil. 2. 9, 10.

\* Bp. Babington, Dr. Fulk, Mr. Cartwright, Dr. Willet. in the ensuing places

\* Dr. Whitaker

like consequences ; concludes with this , as the grossest of all the rest, *A name above every name is given to Christ, that in the name of Jesus every knee should bow ; Therefore as oft as we bear the name of Jesus mentioned, we must uncover our heads, and bow our knees. After which he thus proceeds. When, I say, men shall hear these and infinite such like Expositions and Argumentations of these new Masters, if there be any sense left in them, not only of the Holy Ghost, but likewise of Common judgement, they cannot think that a Religion grounded upon these foundations can be firm and certain, and to be preferred before all others. If then this Grave and Learned Doctor, being Regius Professor of Divinity in the University of Cambridge, hath thus branded the bowing at the name Jesus, as it is deduced from this text, for an absurd, ridiculous, Jesuitical non sequitur, and that Religion which is built upon such strange consequences, false and unsound ; I wonder much that any of our Learned Prelates, Ministers, and better sort of people, should be so over-seen, and blinded through custom, usage, and inconsideration, as thence to deduce and defend the like Popish consequence, and to presse this Ceremony of bowing, with such earnestnesse, and zeal as now a dayes they do, as if all Devotion and Religion consisted in its use ; when as they should rather detest the Mountebank cozening tricks, and devices of Sorbonists and other Popish persons, thus decryed by our own and other Learned Protestant Writers ; then favour those amongst us, who to maintain the credit of this Ceremony of bowing at the name of Jesus, dare offer violence to the very text it self, and our Common-Prayer-book, by changing *IN*, into *A T the Name*, &c. which corrupts both the English, words, and sense of the text, as I have clearly evidenced, of purpose to delude poor simple people, to draw them on to errour, or Popish superstition, and interpreting the name above every name, to be the name Jesus, in which every knee shall bow, whereas in truth it is the name *LORD*, the supreme Power and Dominion*

ation of Christ, as our own Common-Prayer-book, in the Thanksgiving after the Communion administered, thus expounds it, *Glory be to God on high, &c. O Lord God, Son of the Father, thou that sitest at the right hand of the Father, have mercy upon us, For thou only art the Lord, thou only O Christ, with the Holy Ghost, art most high in the glory of God the Father.*

Having thus surveyed and cleared the words, and true meaning of this perverted text, I shall only desire you to observe these 4 things in it.

First, that it is rather a prophesie of a bowing that shall be given to Christ as Lord at the last day, (as all Orthodox Expositors accord) than a precept prescribing any such bowing to Christ for the present, as is undeniable, by comparing it with *Isaiab 45. 23 Rom. 14. 9, to 14. Rev. 5. 10, to 14. Jude 14. 15. chap. 3. 14, 15, 2 Thes. 1. 6, to 11.*

Secondly, that the bowing of the knee here mentioned, is not spoken of as a distinct act of some particular persons only in the Church, and that oft reiterated at every sound of the Name Jesus, but of one joynt habitual or actuall universall bowing of every knee of things in Heaven, Earth, and under the Earth, *Isaiab 45. 23. Rom. 14. 9, to 13. Rev. 5. 9, to 14.*

Thirdly, that this bowing of the knee in the Text, is coupled with the Confession of the Tongue, so that when ever the knee thus bowes in the Church, every tongue also ought to confesse, at the same time, *that Jesus Christ is Lord, in the glory of God the Father:* So that if any will hence necessarily inferre, an actual bowing of every knee in the Church, at every naming of Jesus, they must likewise every time they bow their knees at or to this name, confesse & cry out aloud with their tongues and voyce, *That Jesus Christ is Lord, to, or in, the glory of God the Father:* Which, what a confusion, disturbance, distraction, in mens attentions, devotions, it would breed in the Church, (as their frequent bowings do now at the name Jesus, above 20. times in one

\* In *Mat.* 26. one day, one Chapter, yea \*twice or thrice in one verses  
 27. *Job.* 11. 18. reading sometimes, and that just as the name Jesus is  
 19. *Mat.* 18. uttered, before the following words recited, or the  
 47. *Job.* 1. 42. sense or person understood, whence some have bowed  
 ch. 6. 24. ch. to Joshua, Justus, and Bar-Jesus too, when *Act.* 7. 45.  
 18. 5. 15. ch. Heb. 4. 9. Col. 4. 11. *Act.* 13. 6. have been read, instead  
 19. 9. Luke 19. of Jesus Christ the Lord) all men of common sense  
 35. Rev. 10. may conjecture.

10. 1 Thess 4. Fourthly, that every knee should bow in this text,  
 14. the name: is not in the active, but passive tence, whence Miles Co-  
 Jesus is re- verdale and others translate it, *Ut omne genua flexatur*,  
 peated twice in that in the name of Jesus every knee be bowed, whe-  
 one verse, and ther they will or not; Devils, damned souls, and  
 John 19. 38. wicked men, being unwilling to submit to Christ, as  
 thrice, &c as of- their Sovereign Lord, and subjected to him even a-  
 ten bowed to, &c gainst their wills, *Psal.* 110. 5, 6. 1 Cor. 15. 24, 25. Luke  
 at. 14. 27. Heb. 2. 8. Eph. 1. 22. Therefore this bowing  
 can be no religious duty or worship. Every of which  
 considerations will sufficiently evidence this bowing  
 at the name of Jesus, to be no duty of the text.

If all this be not sufficient to satisfy our Bowers at every recital of the Name Jesus, both concerning the true reading and meaning of this text, but that the words must still be read *At the Name &c.* This name at which they bow, must be the Name Jesus only, and this bowing at or to it, a duty enjoined by this Text, though no Father, nor Orthodox Protestant Writer I have seen ever esteemed it so before Bishop Andrews. I shall then demand of them, but these questions:

First, why they bow not at the sight of the Name Jesus when they behold it in a Bible, Book, Window, Hangings, Wall, Medal, Pulpit-Cloth, Cross or the like, as well as at the sound or hearing of it? since this Text confines it not to the hearing or sound alone, and at the Name, may be as aptly interpreted at the sight, as at the sound of the Name; which is every way as venerable, comfortable, majestic, sweet, and as worthie cap & knee when we behold the Characters of it written,  
 printed,

printed, painted, carved, engraven, or embroydered, as when we hear the sound of it uttered or pronounced, as the *Rhemists*, *Alphonſus Salmeron*, and *Cornelius a Lapide* two Jesuites, together with *Molanus* and *Carolus Stengelius* a Benedictin Freer conclude, from *Phil. 2. 10.* in their passages hereafter cited. Let them therefore henceforth learn to bow at the sight, as well as at the sound of the name Jesus, or else give over their bowing when they hear it, because they forbear to bow to it when they see it.

Secondly, if bowing at the hearing of the name of Jesus be a duty of this text, why then do they not bow to it in all places & at all times alike? in the streets, fields, house, closet, (as the Papiſts do to their Crucifixes, Crosses, Images, *Hostia*) as well as in the Church? when they hear men curse or wear by this sacred name (when there is most cause to honour it by bowing to, or at it, because it is then most dishonoured, profaned) as well as when they hear the Minister read or utter it in Divine service, Homilies or Sermons? Why bow they not every time they hear it, as well as sometimes onely, it being alike sacred, venerable at all times, in all places, and representing Jesus his person to our minds alike? This text restraining it (in their sence) no more to the Church than to any other place, no more to one mans uttering of it, then anothers, no more to the sound then sight of it.

Thirdly, if it be a Duty enjoyned them by this text, at every recital, hearing, or sight of it, why doe they not account it a dangerous, mortal sin to omit, or carelessly, and superficially to perform it, which few have ever deemed it (if any) till of late?

Fourthly, if it be a duty of the text, that every knee should bow at the naming of Jesus, why do most of them only use to put off their caps at, or to it, when recited, and not to bow their knees? why do they more frequently only nod or bow their heads unto it then their knees? or only one knee, (which men

2.

|| I have observed some to put off their hats 10  
it when they have profanely sworn by it.

3.

4.

for the most part do ) not both, ( which few but women practise, who make countesses at it ) since the text requires every knee ( therefore both their knees ) should bow, not one only.

5. Fifthly, why do they duck, and bow their bodies or head, at the naming of it ( as many Cathedralists, Priests, and others do ) even when they are actually kneeling on their knees, and praying to God, and Christ Jesus himself? yea, why give they more reverence, honour to the name Jesus alone, than to the very Person, Majesty of God, or Jesus Christ himself? For when as they are worshipping God and Jesus Christ on their knees, in their most serious prayers, and humblest, lowliest postures of body, even then at every naming of the word Jesus, to bend or bow their heads and bodies particularly in a more special, lowlier manner than before, only because this name Jesus is mentioned in the Prayer, what is it but to preferre, honour, adore his bare name Jesus before his Person, Deity, and God the Father himself, and to advance the very name, sound, syllables of Jesus, above his Person, to whom they would not have thus so frequently, lowly, and seriously bowed afresh, had not this name Jesus been mentioned, though their minds, thoughts were or should be immediately fixed on God and him, and their knees, bodies bowed down to them in Prayer before? If this be not superstition, will-worship or worse, let their own Consciences and Reasons who are guilty of this practise judge.

*Nota.*

6. Sixthly, if bowing at the name Jesus be a duty of this text, I would willingly know, why the Apostles, \* Fathers, and Primitive Christian, for above one thousand years after Christ, were utterly ignorant of this duty, of which there is no foot-steps, no mention in Antiquity? why || Pope John the 20th. or rather

\* See Section 3: The Appendix of bowing at the name of Jesus, and Lame Giles

¶ Sir Edwin Sands Relation of the Religion of the Eastern parts: Or, Europa Speculum, 1639. pag. 10.

the 12th. above one thousand years after Christ, should be the first that ever set this Ceremony on foot, and that with an indulgence of 20. years pardon for every enclining of the head ( not of the knee ) at the name of Jesus ? why no ancient, no modern Commentators on this text but Papists & Jesuits, before Bp. Andrews, could find out this duty in, and acquaint us with it, as a thing therein required ? VVhy no (a) Protestant Churches in forein parts, can yet find out, or practise this duty ? VVhy b) few but Papists, but Jesuits, have formerly pleaded for it, till this our present age ? VVhy 3) few but Popes or Popish Councils and Authors have hitherto pressed it ? Why there is a special Prayer for the bowers at it, inserted into the *Massé of the name Jesus* ? for which name the Papists have not only a solemn double Feast day on the 7th. of August, stiled *Festum dulcissimi nominis Jesu*, but also a special *Massé*, called *Hore nominis Jesu*, The Howers or *Massé* of the name Jesus.

a See the Pals- graves Religim.

b See here, Sect.

Seventhly, if it be a duty of the text, why then have (c) Protestant Churches and Writers oppugned it from time to time, as a Popish Superstition and Innovation, as the Rbemissts, and Stengelins acknowledge ? why then do (d) Calvin and Marlorat, both in their Commentaries on the text, and (e) Pareus, Piscator, with others, declaim thus against the Sorbonists ? The Sorbon Sophisters are more than ridiculous, who collect out of this present place, that the knee must be bowed as oft as the name Jesus is pronounced, as if it were a magic word or spell, which hath all its efficacy included in its sound : why doth our Learned (g) Dr. Whitaker tax William Reynolds the Rbemisst, with his Popish Companions of Rbemes, for abusing this text of the Philippians, in straining this Ceremony from it, which he expressly censures, as Superstition, which (saith he) may breed a more dangerous error than any it can remove, to wit, that Jesus is better than Christ, which is wicked to imagine ? Yes, why do (h) Thomas Bra-

7.

c See the Pals- graves Religim.

d On Phil. 1. 9.

10.

e On Rom. 14.

8. Phil. 2. 9, 10.

f Bishop Alley

at his Poor mans

fol. 103, 104.

g Answer to

Will. Reynolds

p. 398, 399.

h In his display

of the Popish

Massé.

*Notes on Phil. com.* (i) Dr. Fulk, (k) Dr. Willet, (l) Bishop Bebington, 2. 9, 10. is Answer to the Rhenish Testament, Sect. 2. kSynopsis Papi- mi the 9. gene- rall Conference, p. 492, 493. l Exposition on the Creed, p. 195, 196, 197. On Phil. 2. 9, 10.

1. Mr Cartwright in his Learned Consultation of the Rhenish Testament, on Phil. 2. 10. sect. 2.

\* Many do so through ignorance or mistake

Why do they censure the bowing at this Name only, as Popish, Superstitious, Idolatrous in the Papists, and making an apparent disparity between the Three sacred Persons of the Trinity, which are Co-equal, by giving more honour to the second Person, and his very name Jesus, than to the first and third, and their most sacred names? or than to the other names of Jesus, as Emanuell, Saviour, Christ, Messiah, Son of God, and the like? whose Judgements, that you may the better discern in this particular, I shall verbatim transcribe, reciting both the Papists words and their answers to them, as I find them printed in their works.

I shall begin with Mr. Thomas Cartwright, who brings in the Rhenists writing thus against the Protestants. They, by the like wickedness, charge the faithful people for capping or kneeling when they hear the name of Jesus, as though they worshipped not our Lord God therein, but the syllables, or letters, or other material Elements whereof the word written or spoken consisteth; and all this by Sophistifications to draw the people from due honour and devotion towards Christ Jesus; which is Satans drift by putting scruples into poor simple mens minds about his Sacraments, his Saints, his Crosse, his name, his image and such like, to abolish all true religion out of the world, and to make them plain Atheists. But the Church knoweth Satans cogitations, and therefore by the Scriptures and reason, warranteth and teacheth all her Children to do reverence whensoever Jesus is named, because Catholics do not honour these things, nor count them holy for their matter, colour, sound and syllables, but for respect and relation they have to our Saviour, bringing us to the remembrance and apprehension of Christ by sight, hearing, or use of the same signes, else why make we not reverence, at the name of \* Jesus, the Son of

Syrach,

*Syrach*, as well as of *Jesus Christ*. And it is a pittysfull case to see these profane subtilties of Heretiques to take place in religion, which were ridiculous in all other trade of life. When we hear our Prince or Sovereign named, we may without these scruples do obedience, but toward *Christ* it must be superstitious; Thus the *Rhemists*.

To whom *Mr. Cartwright* thus replies, at the special instance of *\* Sir Francis Walsingham*, and other Lords of *Queen Elizabeths* Privy Council, and request of all the heads and Professors in the University of *Cambridge*, with sundry other eminent English Divines. This dirt which they dash us with is as well made of them, as thrown by them. For it is false, that we will have no reverence given to the name of *Jesus*; We say, that there ought to be no other knownt or reverence given to it, than unto the name of *Christ*, of Lord, of God. And further we say, that this suppleness of your knees, in bowing at the name of *Jesus*, is nothing but a mask to hide the straitness and numbness of all the joynts of your heart and soul in your submission to the Commandement of *Jesus*. For it is well known, that your knees which are Cammel-like in the courtesie which you give to this name, are joyntlesse and Elephant-like in your obedience unto his precepts to whom this name appertaineth. Again, we testify that this is a will-worship, not only troublesome unto the assembly by irksom scraping of the pavement and unseasonable interruption of that which is read or preached, but pernicious also, in regard of the suspicion that it may move of the inequality of the Persons in *Trinity*, whilst a title of the Son being honoured with cap and knee, the other Persons have neither bonnet bailed, nor foot moved to testify any honour unto them. The vaunt of Scripture for proof of this worship, must needs abaint. For, this being the only way and prop which they can pretend out of Scripture, makes nothing for it. First, for that the name of *Jesus* in this place, signifieth not any title or note whereby *Christ* is called, but his authority, and whatsoever is glorious

\* See the Preface before his Confutation of the *Rhemists* translation, *Gloiles* and Annotations on the New Testament.

Nota.

1

- 2 and excellent within him; as in divers places it doth likewise appear. Secondly, for that he understandeth not by the word *knee*, the member of the body, whereby they honour but (by a borrowed speech) the subjection and bending of all creatures unto the infinite power of Christ: so that the souls departed and Angels (which have no knees) are subject unto this courtesying, as well as men living upon earth. If therefore the heavenly Spirits can yield this subjection unto Christ without courtesying at the name of Jesus, it followeth that this Exposition of bowing the knee is farr from the meaning of the Apostle in that text.
- 3 Thirdly, for that the kneeling and courtesying here spoken of, is performed as well by the wicked and disobedient, as by the holy and obedient Spirits, it is plain, that all kind of reverence, being a voluntary and frank worship of Christ after the prescript of his word, is without all warrant of this place. This Scripture making nothing for them, their reason, although it were likely, cannot bear it out; And wherean they would free themselves from superstition in syllables, because they bow not at the Name of Jesus the Son of Syrach, as to Jesus the Son of GOD, whilst the knee jumping with the very first utterance of the word *Jesus*, preventeth sometimes the pronunciation of the other words, of the Son of Syrach. The very danger therefore of communicating of this worship with others which they would have proper to our Saviour Christ might easily have admonished them of the insufficiency of this Service. And seeing the name of Jesus in the Son of Nury, and in the high Priest of that name, of whom only we are assured that they were rightly thus called, is the same with the name ascribed unto Christ, we see not by what reason honour may be withdrawn from the one, which is given to the other: specially considering they had not this title of *Jesus* in their own right, but in the right of Christ, whose figures and lively representations they were. And if others might hold it, yet you which give the same honour to the Image, which you give unto the Thing it self, cannot be conceived so to doe. What will you answer to this, that as you are in danger of superstition in the former point, so in this you are charged with profaneness,

Note this.

profanefle, who neither cap nor courtesie at the name of Jesus out of the Church, where the name is the same, and as well to be honoured without as within the Church? Which service you perform in the Cross, wherunto you do honour or homage, as well when it standeth in the field, as when it is erected in the Church or Chancells. To your other reason, That, in reverence we uncover our heads at the name of Princes. We answer, that if it were so, yet the civil honour is not tyed to such strict lawes as is the Divine, therefore there is greater freedom of choice in the one than in the other. And it is known what is said of Civil honour; that it rather standeth on the will and judgement of the giver, then of the taker, which is clean contrary in the honour of God, which dependeth on the pleasure and commandment of him that taketh it, not of him that giveth it. Thus far Mr. Cartwright.

Dr. Andrew Willet, an eminent sound English Divine, in an *Appendix* concerning the name of Jesus, relates the opinions both of the Papists and Protestants concerning this Ceremony in these words.

*The Papists.*

The name of Jesus ought to be worshipped by capping and kneeling therunto, by wearing it in their caps and setting it up in solemn places, alleading that of St. Paul, *That at the name of Jesus all things shall bow*, Phil. 2. 10. \* Yea, they say that Protestants by abolishing the name and image of Christ, do make way for Antichrist.

*The Protestants.*

First, *The bowing at the name of Jesus, as it is used in Popery, to bend the knee at the sound thereof, is not commanded in this place; which sheweth especially the subjection of all Creatures, (of Turks, Jews, Infidels, yea of the Devils themselves) to the power and judgement of Christ.* Secondly, *Protestants have only taken away the superstitious abuse of the name Jesus.* Thirdly, *The kneeling at the*

\* Synopsis Pa-  
pismi, London  
1594. the 9th  
General Con-  
troversy, p.  
492, 493.

\* Rhem An-  
not. Phil. 2.  
Sect. 2. Apoc.  
13. 17.

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\*Nota.

\*Falks, ibidem

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Yet now men are necessitated to use it, and censured for not using it,

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\* A mistake warranted by no History, Father, Commentator, or solid Author, invented by Mr Hooker, in his Ecclesiastical Policy, l. 2. sect 30 & taken upon trust by Dr Biner out of him, Postills p. 280.

\* Surtis Tom. 4 pag 869.

the name of Jesus, is Superstitiously abused in Popery For the people stoop only at the sound, not understanding what is read, and so make \* an Idol of the Letters and Syllables, adoring and worshipping the very Name, when they hear or see it: And again, In sitting and not vailing at the name of Christ, Emanuell, God the Father, the Son, and the Holy Ghost, and bowing only at the name of \* Jesus. Fourthly, Due reverence may be used to our Saviour, without any such Ceremony of capping or kneeling; neither do we bind any of necessity to use this reverence to the name of Jesus, as the Papists do, who think that Christ cannot be otherwise honoured; neither do we judge and condemn those that do use it, being free from Superstition, and grounded in knowledge, and carefull not to give offence; for superstitious and offensive ignorance is not in any case to be defended. Fifthly, This outward reverence to the name of Jesus, was \* first taken up amongst Christians, because of all other names it was most derided and scorned of the Pagans and Jews, and therefore they did the more honour it: But now there is greater danger of Popish Superstition in abusing Holy things, then of profane Paganism in utterly condemning them: and therefore there is not such necessary and just occasion of using this external gesture now, as was in former times; It was not used of necessity then, much lesse now.

\* Synodus Maguntina, c. 39 (An. 1549. not An. 813. as is commonly mistaken, this Ceremony not being so ancient by 200. years ) it was thus decreed. *Pari Religione ad nomen Salvatoris nostri Domini Jesu Christi, similiter ad Evangelium, Magnificat, Benedictus, Nunc demittis, Gloria in excelsis, Gloria Patri, ceterasque id genus Divinorum Officiorum partes, sic genuum flexione, apertione capitis, ac totius corporis gestu se componant, ut ad ea que ibi aguntur, animam intendere videantur*: Let men with like Devotion at the name of our Lord and Saviour Jesus Christ, as likewise at the Gospel, the Magnificat, Benedictus, Nunc dimittis, Gloria in excelsis, Gloria Patri, and other parts of the Divine service, so compose themselves by bowing the

the knee, uncovering the head, and the like gesture of the whole body, as they may seem to have their mind occupied in those things that are done.

I note out of this Decree, three things: First, That they should bow at the name of Christ, as well as when Jesus is named. Secondly, That the like Reverence should be used when as other Psalms are sung, and when mention is made of the Father, and the Holy Ghost, as in Gloria Patri. Thirdly, That this gesture should not be done in Reverence to names, words, or syllables so pronounced, but only to declare our attention. Thus then we see, that this Superstitious custom in bowing to the name of Jesus only, is contrary even to their own Popish Canons and Decrees. The like things also was decreed, \* Synodus Augustensis, c. 23.

\* Anno 1548.

Sutius Tom. 4.

pag. 810.

Thus far Dr. Willet, who recites almost verbatim Dr. Fulk's word\*, and opinion of this Ceremony, in his Answer to the Rhemists Notes on Phil. 2. 10. who there expressly defines; It is certain, that the bowing of the knee at the sound of the name of Jesus, as it is used in Popery, is not commanded nor prohibited in this place, ( of Phil. 2. 9. 10 ) But it pertaineth to the subjection of all Creatures to the Judgement of Christ, in the general day of Judgement, when not only Turks and Jews, who could yeild no honour to Jesus, but even the Devils themselves shall be constrained to acknowledget that he is their judge.

Learned Dr. William Whitaker, Regius Professor of Divinity in Cambridge, in his Answer to William Reynolds the Rhemist, Cambridge 1590. p. 398, 399. writes thus of this Text and Ceremony: Concerning putting off our Caps, and making courtesies at the name of Jesus, Mr. Reynolds is very earnest, and concludeth in the end, that I am an Atheist, and make no account of Christ, for denying, seeing we yeild this honour of cap and courtesies to the Letters, Name, Seal, and Seat of the Prince. If this be a true Argument, ( Mr. Reynolds ) as you in your vehemency would have it seem, how cometh it to passe, that Gods name among you is not honoured with like reverence of cap and knee, whensoever it is heard? Will you put off your

\* See Fox *Acts* at the \* Popes name, at his triple Crown, or Crosse, and will and Monuments you never once stir your caps, or bow your knees when God is named? Is this your Religion? is this your Fashion? Vol 3. P. 487, 496.

caps when the Prince is named, and will you make courtesies as the \* Popes name, at his triple Crown, or Crosse, and will you never once stir your caps, or bow your knees when God is named? Is this your Religion? is this your Fashion? Then let me conclude against you, as you have done against me, That you are by your own Arguments very Atheists, such as make no account of God himself; for otherwise, this conclusion of your (That I am such a one for not honouring the name of Jesus in such sort) is falsely, though most maliciously devised. The Jews and Infidels have abhorred the name of Jesus, I grant, But no more the name of Jesus, than the name of Christ, seeing Jesus is Christ, and Christ hath as much deserved to be hated of them, as Jesus: Christs name may a thousand times be heard amongst you, and no man moveth cap or knee. Jesus is no sooner sounded, but every man by and by putteth off his cap, and scrapeth on the ground with his foot: and yet not alwayes, or in all places, but in the Church, and specially at reading of the Gospel. This may breed a more dangerous opinion than any it can remove, that Jesus is better then is Christ, and more worthy of Reverence, which is wicked to imagine.

Bp. Babington.

Reverend and pious Dr. Gervase Babington, Bishop of Worcester, in his Exposition of the Catholick Faith, in his Works, London, 1622. pag. 195, 196, 197. determines thus of this Text and Ceremony: *The Papists* (writes he) *strangely descant of this holy name Jesus, but whether such stuff be worth the touch, I referre it to you. Surely to rake up this Channell, were to stir up a great deal of foul matter; For (in truth) the follies of their Writers herein are most monstrous. But said I follies? I might say more, and say but right.*

Yet a little to manifest their blindness, you must understand (say they) that there are 3. manner of Psalters. The first is called *Dauids Psalter*, containing thrice fifty Psalmes. The second is called the *Psalter of our Lady*, containing thrice fifty Aves. And the third is called the *Psalter of Jesu*, containing fifteen principal Petitions, which ten times repeated makes also thrice fifty;

in the which Psalter the glorious name of *Jesus* is called upon \* 450. times. These ten Petitions may be said upon our ten Fingers, or ten Beads, or read in a Book. For example, *Jesus, Jesus, Jesus* mercy; *Jesus, Jesus, Jesus* mercy; *Jesus, Jesus, Jesus* mercy; and so ten times over, which maketh one Petition. This they say shall be very meritorious, because it is written, \* *Whatsoever you shall ask in my name, that you shall have, and there is no other name whereby we can be saved.* This is most wonderfull blindness and boldnesse, thus to abuse unto Superstition this holy Name, and thus to pervert these holy Scriptures. The Scriptures you see are farre from any such sense, the one promising that whatsoever we ask in his Name, that is, for his sake, for his merits and passion, not for the word *Jesus*, the literal word; and the other teaching, that there is no other Name, that is, no other means or way whereby we can be saved, not ascribing our Salvation to the word or syllable *Jesus*: But hear more. \* Another of their learned Rabbies going about to tell the greatnesse of this Name (not of him that hath the name, but of the litteral word) saith, that all things are comprehended within these four numbers, one, ten, a hundred, a thousand, and then, these numbers are in the word *Jesus*; wherefore he concludeth, that it is a wonderfull name, which you see in him was a wonderfull trifling in a serious matter. A third findeth that name of God delivered to Moses, *S U M*, I am, in this word *Jesus*; And how? Forsooth, saith he, *Jesus* hath three terminations, when it is declined, *Iesus, Iesu, & Iesum*: now take the last letter of every termination, and you have *S. U. M.* which put together spell *S U M*. Then he cryeth out, *O nomen ineffabile! O nomen verè tetragrammaton! O gaudium Angelorum, letitiam Iustorum, &c.* O name that cannot be expressed! O name truly tetragrammaton! O joy of Angels; and comfort of the Just. Furthermore, (saith he) this name, if you mark it, hath three Vowels and two Consonants, which is a

\* And as often bowed unto by the Repeaters.

\* John 14. 13.  
\* Acts 4. 12.

\* See Carolus Stengelius S. *sancti nominis Jesu cultus, & Virtutes*, cap. 2. p. 30. Erasmus his Paraphrase on Phil. 2. 9, 10.

mystery : for the three Vowels *I. E. V.* signifie the Trinity; and the two Consonants, (or rather one Consonant twice put, to wit *S.*) signifie the two parts of Christs humanity, his Boy and his Soul. Therefore we must worship this Name above all Names. Which what profound Divinity it is, you see. Others of them rob Christ of his Divine power, vertue, and might, and ascribe it to this litteral word of his name, saying, This is the name that gave the blind sight, the deaf hearing, the lame going, the dumb speech, the dead life; and finally, that cast out Devils out of the bodies of men, &c. Then is told a tale of a Soldier that was taken out of *St. Patricks Purgatory*, by  
 || A&S, 21. 13. this name. And how? Because *St. Paul* said, || He was not only ready to be bound in *Jerusalem*, but to dye for the name of the Lord *Iesw*, (a place, if you mark it, well applied.) Therefore when his Head was cut off at *Rome* it gave three leaps, and at every leap said, *Jesu, Jesu, Jesu.*

Why *St. Paul* meant, as I take it, that he was ready to dye for the name of the Lord *Jesus*, that is, for his Gospel, truth, profession of him, &c. not for the litteral word *Iesw*. It is true, but thus blind were and are still these men, refusing all reformation, and running headlong to their own destruction, whilst they place the vertue in the name, that they should have taught to be in the Person of Christ, God and Man, not once mentioning in all this, his mercy, merit, death, bloodshed, love, or such like.

I cannot omit that profound Doctor, whom *Erasmus* mentioneth, that noted how many letters were in the word *Jesus*, namely five, and then how *S.* standeth in the midst betwixt two Syllables, to signifie, that even so *Jesw* is the middle or Mediator betwixt God and Man, with such other good stories more there; as though we had no better means to prove Christ our Mediator, but by such curious, idle, foolish descant as this. But thus left they the Fountains of God, and digged

digged Cisterns to drink on after their own fancies. Let us leave them therefore and their dreams, and still hold that which hath been said before, *that this name was given him, not to be abused to Superstition and Folly, but to tell us, that as his name was, so indeed was he, a true, full, and perfect Saviour of his people from their sin; not a half Saviour, as Gabriel Biel writeth, Principally by Christ, but not Only by Christ.*

After which he addes, *I think the place to the Philippians ( ch. 2. 9, 10 ) not well understood, both and doth deceive them: Indeed they are easily deceived that will not search for truth, and they are justly given over to strong delusions that delight in error, and have not a love of the truth; otherwise the place to the Philippians would not be mistaken. But look we a little at the same, and mark from whence the Apostle took it, and compare Spiritual things with Spiritual things; The place is borrowed from the Prophet \* *Isaiab*, and therefore by conference evident, that the word ( Name ) signifyeth power, glory, honour, and authority above all powers, glories, honours, and authorities; And ( bowing the knee ) signifyeth subjection, submission, and obedience of all Creatures to his beck, rule, and government, for what material knees have things in Heaven, Hell, &c? This knew the ancient Father St. Origen, and therefore writing upon the 14. to the Romans, ( where these words be again ) saith, *Non est carnaliter hoc accipiendum, quasi Cælestis, ut Sol, Luna, Angeli, genua aut linguas habeant, sed genua flectere significat, cunctis subiecta esse, & cultui Dei obedire*, These words are not to be taken carnally, as though things in Heaven, as the Sun, Moon, Angels, &c. had knees, or tongues: But to bow the knee signifyeth, that all things should be subject and obedient to the service of God. This knew St. Hierom also, and therefore saith, *Non ad genua corporis, sed ad subjectionem mentis, & inclinationem spectat, sicut David dicit, Adhæsit pavimento anima mea*. It doth not belong to the knees of the body, but to the subjection*

\* *Isaiab* 45 23.

\* 1 Kin. 19. 18.  
Rom. 14. 11.

and bowing of the mind, as David saith, My soul cleaveth to the earth or dust, noting his inward humiliation, not a reel and outward matter; For shall we think (saith he) that either Heavenly things, or all Earthly things have knees, &c. No, I say again, but by this phrale of speech is meant subjection, wherof bowing of the knee is a sign; as when he saith, \* I have left me 7000. men which have not bowed the knee to Baal, that is, which have not been subject to that Idol. Fornicator libidini genu flectit, &c. The Fornicator is said to bow his knee to lust, The Covetuous man to his riches or desire, The Proud man to his pride, &c. because they are subject to these things: Et toties Diabolo flectimus gusies peccamus, And so oft we bow to the Devil as we commit sin, saith this good Father. The like in effect have Theophilact, Bede, Ambrose, the glosse, and some of their own Papists. Imperio ejus subjiciantur Angeli, Homines, Demones, To his rule and government shall be subject Angels in Heaven, Men in Earth, and Devils under the Earth: This is to bow the knee to him, and this is for him to have a name above all names. Let it suffice both for Answer to the place of the Philippians, and for declaration of this Popish ignorance and error: Great is the judgement certainly when men have eyes and see not, ears and yet hear not, hearts and yet understand not, and God avert it from his people more and more. After which he thus proceeds, This title of Christ, is given to our Saviour, to distinguish him from others that were called Jesus as well as he, who were many, (the name in these places and times being usual,) as Jesus the Son of Nun, Jesus the Son of Jebosadeck, Jesus the Son of Syrach, Jesus Justus, Col. 4. 11. and many more, but none of all these was Jesus Christ; therefore this addition of Christ, you see, makes a difference betwixt this our Jesus, and all these; And by the way, (i I should touch it again) Doth not even the common use of the name shew, that the place of the Philippians is not literally to be understood? For how could that name be a

name

Josephus Heb. 4.  
7. Hag. 1. 1.  
Ezra 3. 2.

name above all names, which so many had as well as he, if you respect the literal name? Therefore needs by Name, must be meant some other thing, (as you heard before) even power, authority, rule, and government, which is in Christ above all others. Secondly, This title sheweth his Office, for it signifyeth Anointed: And this again sheweth the grosse ignorance, or wilfull malice of Papists, in so extolling the bare word Jesus; For whether is greater, Henry (a proper name, common to many of his Subjects) or King? (a name of Office, peculiar to him) Mary, or Queen? John, or Earl and Lord? As then Henry and King be, so is Jesus and Christ, therefore judge whether is greater, if we were to stand upon names and literal rules. This have some of their own well seen and confessed, but I had rather alledge the Scriptures. First then consider, at the first tydings brought of his happy Birth unto the Shepherds, mark how the Angels content not themselves to say, \* Unto you is born a Jesus, or a Saviour, but they adde more comfort, which is Christ the Lord. \* Thereby preferring this Jesus before all that ever were so called, by a title of his Office: The like we read in Matthew, || Of whom is born Jesus, which is called Christ: In \* John we read of a dissention, &c. Not whether he were Jesus or no, but whether he were Christ, knowing the greater moment to be in that: Again, \* A Law was made to excommunicate whosoever confessed him to be Christ, not against calling him by the name Jesus; In the same place you see the poor man which had received sight, to fall down and worship when he heard the title of the Son of God, and not doing it before in that sort, though he knew his name to be Jesus: In the \* 10th. of John, they would have stoned him, for saying he was the Son of God, and called it Blasphemy, but they did not so for the name of Jesus: In || Luke they demanded of him, Art thou the very Christ? not, Art thou Jesus? for so they called him without offence, and when they heard his Answer, they rent their Clothes, thereby declaring how far greater it was

\* Luke 2. 11.

\* Note this.

|| Mat. 1. 16.

\* John 7. 43.

\* John 9. 22.

\* John 18. 33.

|| Luke 23. 67.

\* Let the Fathers of the Church note it.

was to be *Christ*, then to have the literal name of *Jesum*. All which places, with many more, ought truly to teach and perswade our souls, to look for his Office, that bath his name which is so comfortable, and not to be \* Children, playing with Letters and Syllables, and adoring Titles with honour that is due to the Person, as those fond men do, salving all the matter with a foolish distinction of concomitancy, by which all Idolatry may be as well excused. Thus this Learned pious Bishop of our Church, expressly against Bishop Andrews and others fancies since.

Bishop Alley.

If this Bishop seem singular in this case, I shall adde another Prelate to second him, even that Famous Learned Divine William Alley, Bishop of Exeter, Divinity Lecturer at Pauls, in the first year of Queen Elizabeth, who in his *Poor Mans Library*, Tom. 2. *Miscellanea Praelectionis*, 3, & 4. London, Cum gratia & privilegio Regiae Majestatis, 1571. fol. 42, 43, 88, 103, 104. writes thus, God the Father gave unto Christ not only the glory of his body, but also the glory of his name, *At it is written by Paul, Philippians 2. 9, 10.* He gave him a name which is above all names, that *In* (so be \* twice renders it, not *At*) the name of Jesus every knee should bow, both of things in Heaven, of things in Earth, and of things under the Earth: These words (writes he, answering the Papists objecting it for proof of their imaginary Purgatory) are not to be understood of the worshipping of God, for this worship standeth not in this, that the knee should be bowed, but doth specially require the spiritual effects and motions of the mind: Paul there speaketh of the great Authority and power which is committed and given to Christ, by which power every creature of Heaven, Earth, and Hell, is made subject unto him, even the Devil himself, with all the wicked and damned spirits, will they nill they, are delivered under his feet; and the words which go before shew this sufficiently, for it is said, God gave him a name that is above all names, that all knees should bow *In* that Name; Which words if ye will apply unto the Divine Worship,

\* And K. Edw. the 6. his Catechisms too, cum privilegio.

ship, as though they which worship God be in Purgatory; Then must you grant also, that the Devil and all the damned spirits do worship Christ; Nomen, name in this place is taken for dignity and honour, and so it is used almost in all tongues, especially in the Scriptures it is a familiar speech; Paul therefore by this word Name, significeth high and great power to be given unto Christ, and Christ to be set in chiefest degree of honour, that there may no dignity be found like, either in Heaven or in Earth. It is to be wondred of some which do coactly restrain this sentence of Paul to the two Syllables of this name Jesus: Paul speaketh of the whole Majesty of Christ; For they which do consider, and have no further respect but only to the two Syllables of the name, do like as one would discourse and find out by this word Alexander, the great prowess of the name which Alexander gat him; But I pray you, \* how much more foolish are the Sorbonists, which gather by this place of Paul, that the knee is to be bowed as often as this name Jesus is pronounced? As though this word were a word which hath in the very sound all the power included: But Paul speaketh here of the honour which is to be given to the Son of God, and to his Majesty, and not to the Syllables either sounded or writen: And in this behalf, how much (I pray you) did the pelting Pardigners deceive the people, in selling this name in Golden or Painted Papers, as though they might obtain either remission of sins, or else the favour of God thereby? Thus much Bishop Alley.

\* And are not many of our Prelates, Ministers, and People now in this regard as foolish as they?

To him I shall annex that late Learned Reverend Divine, \* Dr. Henry Airay, Provost of Queens Colledge in Oxford, who upon this Text of the Philippians, writes thus; And hath given him a name, &c. Where we are not to understand, that God gave unto Christ after his Resurrection any new name which he had not before; for as before, so after, and as after, so before, he was and is called, the wisdom of God, the power of God, the true light of the world, faithfull and true, holy and just, the Apostle and High Priest of our profession, a Priest for ever after the order of Melchizedech, the Saviour of the

Dr. Airay.

\* Lecture 30. upon the Philippians, London 1618. p. 347, 348.

world, the Prince of Peace, the Mediator of the New Testament, the head of the Church, the Lord of Glory, Jesus Christ, the Son of the Father, the Son of God, and God; neither had he any name after his Resurrection which he had not before; But by a name is to be understood in this place, glory, and honour, and Majesty, and Dominion over all things created; (as the same word is elsewhere used, Ephes. 1. 21.) So that when it is said, God hath given him a name above every name, the meaning is, That God having raised up Christ Jesus from the dead, hath so highly exalted him in the Heavenly places, that he hath given him all power both in Heaven and Earth, all Dominion over all Creatures whatsoever, and the same glory which he had with him from the beginning, so that now he reigneth and ruleth with him, King over all, and blessed for ever, which he there proves and parallels with Heb. 2. 9. Ephes. 1. 20, 21. John 17. 5. Mat. 28. 18. And then concludes thus. To knit up all in a word, Christ (God and Man) after his Resurrection, was Crowned with glory and honour, even such as plainly shewed him to be God, there to rule and reign as Sovereign Lord and King, till he come in the Clouds to judge both quick and dead; After which, he proceeds in these words, \* Where by the name of Jesus we are not to understand the bare name of Jesus, as though it had the vertue in it to drive away Devils, or as though at the very sound of it all were to bow their knees, For at the name of Saviour (which is the same with Jesus) none boweth, and the name of Christ, Emanuel, of the Son of God, of God, are names no lesse precious and glorious then is the name of Jesus; True it is, that bowing at the name of Jesus is a Custom which hath been much used, but to bow and kneel at the very sound of the name, when we only hear the name of Jesus sounding in our ears, but know not what the name meaneth, \* savoureth of Superstition. By bowing the knee, the Apostle here meaneth, that subjection which all Creatures ought continually to perform, and which all Creatures shall perform to Christ in that day; some

\* Ibidem 7. 153,  
154, 155.

\* Nota.

Some, willingly and chearfully, as Holy-men and Angels: Some, unwilling, and to their confusion, as the Devils, and wicked men their Instruments; For so the Lord by his Prophet useth the same phrase of speech, where he saith, (a) *Every knee shall bow to me: That is,* *a* *Isaiah 45. 23.* I shall be subject to me, and worship me. Here then is a duty prescribed, necessary to be performed of every Christian, which is, to glorifie him who is exalted into the height of glory, both in our bodies and in our spirits, to worship him with holy worship, to subject our selves to him in all obedience unto his Heavenly will, For (b) *worthy is the Lamb that was killed to receive all power, and wisdom, and strength, and honour, and praise, and glory;* *b* *Apoc. 5. 12.* The Angels in Heaven they glorifie the name of Jesus, in that they are-alwayes ready to execute his will, and do whatsoever he commandeth them; This also is that holy worship wherewith we ought to worship him, and to glorifie his name; even to be hearers and doers of his word, to obey his will, to walk in his Laws, and to keep his Commandements, not the bare and outward capping and kneeling at the name of Jesus, but principally, obedience unto his will that is named, is the honour which here he accepteth of us; For, as Not every one that sayeth Lord, Lord, shall enter into his Kingdom, so Not every one that boweth at the name of Jesus shall enter into his Kingdom, but he that doth his will, and walketh in his wayes: Saul when he was sent to slay the Amalekites, thought to honour God greatly by sparing the best of the Sheep and of the Oxen, to sacrifice unto him; But it was said unto him, (c) *Haith the Lord as great pleasure in Burnt-offerings and Sacrifices, as when his voyce is obeyed? Behold,* *c* *Sam. 15. 22.* to obey is better then Sacrifice, and to hearken is better then the fat of Rams: So you haply think, \**You honour our blessed Saviour greatly, when you bow your selves at every sound of his name;* But behold, to obey his will is better then capping and kneeling, and all outward Ceremonies whatsoever: Yet mistake me not I beseech you, as though I thought

\* *Nota.*

that the names of *Jesus*, of *Christ*, of *the Lord*, of *God*, of *the Father*, of *the Son*, or of *the Holy Ghost*, were names of ordinary account or reckoning, or to be passed over without reverence, as other names, nay whentoever we hear, or speak, or think of them, we are to reverence the Majesty of God, signified thereby; and fearfull it may be to them that think or speak of them prophanely or lightly, or upon each light or trifling occasion, or otherwise then with great reverence and fear, that the Lord may not hold them guiltlesse: But this I say, that neither the sound of these Syllables of \* *Jesus*, nor the name of *Jesus*, should affect us more then any other names of *Christ*, as though there lay some vertue in the bare word; But whensoever we hear, or think, or speak of him, we are to reverence his Majesty, and in the reverent fear of his name, to subject our selves unto his will. This is a part of that duty whereby we must glorifie *Christ Jesus*. After this, in the 31. Lecture he proceeds to prove, That by bowing of the knee in this Text, is meant the subjection of all creatures unto *Christ*, and that this Text shall be actually & principally fulfilled before his Tribunal only, in the generall day of Judgement; So that by his expresse resolution it appears: First, That the name *Jesus* is not the name above every name mentioned and intended in this Text. Secondly, That kneeling or capping at this name is not here enjoined. Thirdly, That no more capping or bowing is to be given to the name *Jesus*, then to any other names of *Christ*, or *God*. Fourthly, That the bowing and capping at this name only, is Superstitious, and attributes some vertue to the Letters and Syllables of the name it self. Fifthly, That the bowing of every knee here mentioned, is and shall be principally performed and fulfilled in the day of Judgement.

To these our Learned Orthodox Bishops, and Divines, I could adde Mr. *William Charke*, in his Answer to a Scandalous Libell or Censure, Mr. *Perkins*, in his Discourse of Witchcraft, c. 3. Mr. *Thomas Wilson*, in his Exposition

\*Nota.

Exposition on *Rom. 14*: 11. p 601. who conclude this bowing at the name of Jesus to be no duty or Ceremony warranted by *Phil. 2* 9, 10, 11. and censure the Papists for adoring and abusing the name of Jesus to Superstition and Idolatry: But I shall conclude with the words of *Johannes Brentius* an eminent Protestant Divine, *Explicatio in Epist. Pauli ad Philip.* c. 2. v. 9, 10. *Quod autem Paulus ait, Ut in nomine Jesu omne se genu flectat, &c. non sic intelligendum est, quod necessarium sit ut proloato hoc nomine semper eterna genua flectere debent, hæc est enim Puerilis Ceremonia et propter Pueros usurpanda aliquoties; which I wish those Reverend Fathers of the Church, who most presse and practise it, as becomming their Dignity and Gravity, would seriously consider, lest they verifie the Proverb, *Bis Pueri Senes.**

Now because *Bp. Andrews* is the first and principal Divine of Eminency in our English Church, who hath expounded this Text of the *Philippians* against the stream of the Fathers, and Protestant Writers of our own and other Reformed Churches, and preached up bowing, cringing at every recital of the name Jesus in the Church, as an indispensable religious duty, prescribed to all Christians in this Text, when as \* *Mr. Hooker* and others repute it only, an arbitrary harmful Ceremony, which no man is constrained to use, and wherein Christian liberty ought to take place, therefore no duty of the Text: And because his Sermon on it is the principal Authority which those who now most presse, practise this Duty, or Ceremony of bowing, rely upon, without due Examination of his Words and Reasons; to undeceive all his seduced Profelytes, I shall in the next place soberly examine, discover the manifold oversights, errors, mistakes, in his so much admired Sermon on this Text and subject, being necessitated thereunto for my own just defence, by some of his Fellow-Bishops, who seem much displeased for my over-moest brief censure of them in my *Lame Giles*

\* Ecclesiastical Policy, l. 2 sect. 30. Dr. Fulk's Notes on the Rheimish Testament, Phil. 2. sect. 2.

his *Haltings*; whom I hope to *convince*, or *convert* to my opinion, by the irresistible evidence of *Truth*, and by such sacred and humane *Authorities*, *Reasons*, as they shall not be able to *gain-say*. If any shall deem me his or their *Enemy* \* because I tell and discover to them the *truth*; I shall patiently undergo their undemerited indignations, and silently lament, that *Veritas Odium Parit*, should now be experimentally verified in any *Fathers* of the Church, or *Ministers* of the Gospel, who are specially commanded, \* To speak every man the *Truth* to his Neighbour, to execute the judgement of *Truth* and *Peace* in their *Gates*; to love the *Truth* and *Peace*, and not to imagine evil in their hearts against their Neighbours, especially for discovering or defending *Truth*, and refelling *Falshood*, in matters which concern mens *Consciences* and immortal souls, whose satisfaction and benefit alone I only intend, by these serious and sober Inquiries.

\* Gal. 4. 16.

\* Zach. 8: 16,  
17, 19.

SECT.

## SECTION 14.

Whether these Passages in Bishop Andrews his Sermon at Whitehall, on Easter day 1614. on Phil. 2. 9, 10, 11. concerning Bowling at the name of Jesus only, as a Duty of this Text, and his Reasons to evince it, be Orthodox or Heterodox?

His words and passages in that Sermon are these.

A Name he gave him; What name? not (*inter*) among the famous men on Earth, but (*super omne nomen*) above them all; There is *super* upon *super*, another *super* to his name, no less than his Person: That, *above* \* *all Persons*, and This, *above all names* whatsoever: This name is named in the Verse, and it is the Name of Jesus: But how is this name said to be above all names? What, *above the name of God*? We may say with the Apostle, when he saith, *God did give it him*, it is manifest, *he is accepted that did give it him*: But we need not so say; For, this is one of Gods own Names; I am (*saith he*) *and besides me there is no Saviour*; How is it then given him? *Accipit et homo quod quod habebat ut Deus*: What as God he had, as man he received, *with his nature his name*, and the chief of all his names, the Name of a Saviour, for *above all it is, above all to him, above all to us, &c.*

\* He excepts not the two Persons of the Trinity, God the Father, and God the Holy Ghost, no more then their names which if intended and included in his words, they are little less than Heresie and Blasphemy.

To save, the highest Law, and the Name of a Saviour the highest Name, &c.

For the knee, two things. First, He would have it bow. Secondly, He would have it bow *TO his Name*; To bow the knee, and *TO his name* to bow it, this is another

\* Note this.

|| Psal. 16. 2.

\* Psal. 111. 9.

another Prerogative : He is exalted to whose person knees do bow, But he to whose \* Name only, much more: but the case is here otherwise, For his Person is taken out of our sight, all we can do will not || reach unto it ; But his Name he hath left behind to us. that we may shew by our reverence and respect TO IT, how much we esteem him, how true the Psalm shall be, \* Holy and Reverend is his Name.

But if we have much a doe to get it bow at all, Much more shall we have to get it done TO HIS NAME. 1. There be that do it not : What speak I of not doing it ? There be that not only forbear to do it themselves, but put themselves to an evil Occupation, to find fault where none is, and cast scruples into mens minds, by no means to do it. Not to do it AT his name ? Nay, at the Holy mysteries themselves not to do it, &c. But to keep us to the name ; This is sure, the words themselves are so plain, as they are able to convince any mans Conscience. And there is no Writer ( not of the \* Antient ) on this place, that I can find ( save he that turns all into Alegories ) but literally understands it, and likes well enough we should actually perform it. Yet will ye see what subtilties are taken up to shift this duty ?

\* Ambros. Hex-  
am 1 6. c. 9.  
Hierom Com In  
Mat. 45. Cyrill.  
Alex. in Hesaiam  
1. 4. c. 45 Orat 3.

All knees are called for, and all have not knees : Here are three ranks reckoned, and two of them have none: What is that to us ? we have, to us it is properly spoken, and we to look to it ; And if this were ought, that the Spirits in Heaven and Hell have no bodies, and so no knees : Why, they have no tongues neither properly, and then by the same Rule take away confessing to, and so do neither. But the Apostle, that in another place gives the Angels tongues, ( \* with the tongue of Men and Angels ) might as well in this place give them knees, they have one as much as the other ; And in both places, || Humanum dicit, he speaks to us after the manner of men, that we by our own language might conceive what they do ; For sure it is, the spirits of both kinds, as they do yield reverence, so they have

\* 1 Cor. 13. 1.

Rom. 6. 19.

have their wayes and means to expresse it, by some-  
what *analogous* to the *kyes*. They do it their way, we  
do it ours, and this is ours: Let us look to our own  
then, and not busie our brains about theirs; but for  
us and our sakes, they are divers times expessed in  
the \* *Revelation* even doing thus, *falling down before*  
*him.*

\* Rev 4. 10.  
c. 5. 8. 14. c. 7.

11.

Secondly, Why *TO HIS NAME* more then to  
the name of *Christ*? There want not reasons why:

1. *Christ* is not, cannot be the name of *God*, *God* cannot be  
annointed; But *Jesus* is the name of *God*, and the chief  
name of *God*, (as we have heard.) 2. The name of *Christ*  
is communicated by him to others, namely to *Princes*; so is

2ly.

1.

2.

not *Jesus*, that is proper, \* *Ego sum*, & *preter me non est* \* *I say* 43. 11.

*alms*; and ever that which is proper, is above that which is  
holden in common. 3. *Christ* is annointed, To what end?  
to be our *Saviour*; that is the end then, and ever the  
end is above the means; ever the name of *health*, above the  
name of any *Medicine*. 4. But when we find expressely in  
the *Verse*, this name is exalted above all names, and this  
all limited TO it in direct words, and so this name above  
them in this very particular, why seek we any further?

3.

4.

Thirdly, What? to the two syllables? or to the  
sound of them? What needs this? Who speaks of  
sound or syllables? The *Text* saith, Do it TO the  
name; the name is not the sound, but the sence: The cau-  
tion is easie then, Do it TO the sence, have mind on him  
that is named, and do his name the honour and spare  
not.

3ly.

Nota.

Fourthly, But it cannot be denied, but there hath  
been *Superstition* used in it. Suppose there hath, and al-  
most in what not? In hearing of *Sermons* now is  
there not *Superstition* in a great many? What shall  
we do then? Lay them down? Abandon bearing, as  
we do kneeling? I trowe not; But remove the *Super-*  
*stition*, and retain them still; Do but so here and all is  
at an end. Indeed, if it were a taken-up worship, or some  
humane injunction, it might perchance be drawn within the

4ly.

¶ Mark this. case of the \* *Braxen Serpent*. But being thus directly set down by God himself; in us, there may be superstition; in it, there can be none; and if it be in us, we are to amend our selves, but not to stir the *Alt* which is of Gods own prescribing. It was never heard in Divinity, that Superstition could ever abolish a duty of the Text.

\* Few then did it, & most since do it up on this Sermons instigation, and Bishops reputation.

That we set our selves to drive away Superstition, it is well, but it is well too that we so drive it away, as we drive not all reverent regard and decency away with it also; And are we not well toward it? We have driven it from our head, for we keep on of all hands; and from our knees, for kneel we may not; \*we use not I am sure. Sure, heed would be taken, that by taking heed we prove not Superstitious, we slip not into the other extream before we be aware, which of the two extream Religion worse endureth, as more opposite unto it: For believe this, As it may be superstitiously used, so it may be irreligiously neglected also. Look to the Text then, and let no man perswade you, but that God requirith a reverent carriage even of the body it self, and namely, this service of the knee, and that TO HIS SONS NAME, ye shall not displease him by it, fear not; Fear this rather for the knee, if it will not bow, that it shall be stricken with somewhat that it shall not be able to bow: And for the Name, that they that will do no HONOUR TO IT, when time of need comes, shall receive no comfort by it. And so I leave this point.

Thus far this Bishops words, whose great fame and estimation for learning, drew on many other Bishops, Deans, Prebends, Divines, Scholars, and Laymen to practise and promote this Bowing to or at the Name of Jesus, (formerly disused for the most part) as a duty of the Text, or a necessary Worship, or decent Ceremony grounded thereon, without any due examination of his words, Quotations or Reasons, which if soberly discussed, rather overthrow than ratifie his Conclusions. I shall therefore briefly survey them in the general, and then descend to discusse some particulars.

First,

First, Be pleased to take notice of the mis-translation of his Text, *At the name*; for *In the name of Jesus every knee should bow*, against the Original and all other English Translations extant, but that of *Geneva*; which corrupts both the English, sense, and meaning of the text; & renders it as incongruous English and Nonsense; as to translate these Scriptures, (a) *Where two or three are gathered together* IN my name; Receive one such Child IN my Name; *Whatsoever ye shall ask* IN my name; many shall come IN my name; Believe IN my name, &c. Into, where two or three are gathered together *At my name*; Receive one such *At my name*; *Whatsoever ye shall ask* *At my name*; Many shall ask *At my name*; Believe, hope, trust *At my name*; Or, (b) *sound* IN the Faith, into *sound AT the Faith*, which is neither good English, Sense, nor Scripture.

4 Mat. 18. 20. 5.  
c 24. 5. Mar. 9.  
13. 41, Lu. 9.  
48 John 14. 13.  
c. 14. 18 c. 15.  
16 c 16. 23.  
24. 26.

b Tit. 1. 13. c.  
1. 1.

2ly. Observe how he no lesse then ten times, or more changeth *At his name*, into *Ad nomen*, To the name of Jesus. He would have us bow To the Name; To his name to bow, &c. are Ten times repeated. Which, as it idolizeth the name Jesus it self, by giving divine honor and worship To IT, as a duty of this Text; so it justifies and makes much for the Jesuites and Romanists bowing to and adoring his name Jesus wherever they behold it written, carved, painted, as well as bear it pronounced. Yea in some measure it subverts his pretended new Duty of his Text by this *Nonsequitur*: Every knee should bow To the name of Jesus; Ergo, all Christians must bow their Knees To this Name Jesus, when ever it is pronounced in the Church, and they hear the sound thereof in reading of a Chapeer, Epistle, Gospel, Collect, Prayer, Sermon, Homily, or administration of the Sacrament.

c see Section 3.

3ly. Consider his main Scripture cited to prove this bowing *At and To this name Jesus*, to this Name only, not his Name God, Lord, Christ, or any other Name, is Psalm 111. 9. *Holy and Reverend is his Name*. But is this name Jesus, the Holy and Reverend name, intended in that Text? Nothing lesse. For

first, this Psalm was compiled many hundred years before our Saviours incarnation, or his Name *Iesus* given unto him by the *Angel*, or imposed on him by his direction at his circumcision, *Mat. 1. 21, 25. Lu. 1. 31. c. 2. 21.* What name was it then, which is so holy and reverend? the very Psalm it self resolves in direct terms, it was no other but *Lord*, four times repeated in it, *v. 1, 2, 10. Praise the Lord, I will praise the Lord with my whole heart; &c. The works of the Lord are great, &c. The fear of the Lord is the beginning of wisdom;* there being no other Name else used in the whole Psalm, nor in the Psalm next before and after it, *viz. 110. & 112.* That this title *LORD* is this holy and reverend Name, is further evident by the *1 Chron 16. 7, to 12. & Pl. 105 1, 2, 3, &c.* In that day David delivered this Psalm to thank the *LORD*. O give thanks unto the *Lord*, call upon his Name, Glory ye in his holy Name, Let the heart of them rejoice that seek the *Lord*, Seek the *Lord* & his strength Seek his face evermore, &c. *Pl. 103. 1, 2. Blesse the Lord O my Soul, and all that is within me blesse his Holy name. Blesse the Lord O my Soul, &c.* (Here is his Holy name above every Name; his Exaltation and Dominion over all Creatures thus follows) *v. 19, 20, 21: The Lord hath prepared his Throne in Heaven, and his Kingdom ruleth over all, Blesse the Lord ye his Angels that excell in strength, that do his commandment, hearkning to the voice of his word.* (Here are things in Heaven bowing their Knees to him) *Blesse the Lord all ye his Hosts, ye Ministers of his that do his pleasure. Blesse the Lord all his Works in all places of his Dwiminton* (in heaven, earth, and under the earth) agreeing with *Phil. 2. 9, 10, 11.* and resolving *LORD* to be his holy Name above all Names, since every tongue should confess that *Iesus Christ is Lord*, in or to the glory of God the Father. Add to this Psalm *142. 21. My mouth shall speak the praise of the Lord, and let all flesh blesse his holy Name for ever and ever, Lu. 1. 46. 49. My Soul doth magnifie the Lord, &c. For he that is Mighty hath magnified me, and holy is his Name.* Therefore this  
Name

Name *Lord*, not *Iesus*, is the name that is holy and reverend mentioned in Psalm 111. and the Name above every Name in which every knee should bow, intended in the *Philippians*, notwithstanding this Bishops and other Doctors fancies to the contrary; and the bowing of every knee, a || bowing of subjection of all Creatures to his Sovereignty, especially in the day of Judgement, as I have \*already evidenced at large. Which I shall further demonstrate by these ensuing Scriptures, *Rev.* 1. 5; 6, 8, 18. *Jesus Christ*, the first begotten of the dead, the Prince of the Kings of the earth, &c. to him be glory and dominion for ever and ever, Amen. I am Alpha and Omega, the beginning and ending saith the Lord, which is, and which was, and which is to come, the Almighty. I am he that liveth and was dead, and behold I am alive for evermore Amen; and have the keys of Hell and Death, *Rev.* 3. 21. To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down in my Fathers Throne; *Rev.* 6. 10 And they cryed with a loud voyce, how long O Lord holy and true, dost thou not judge and avenge our Blood, &c. And the Kings of the earth, and the Great men, and the rich men, and the chief Captains, and the mighty men, and every bond-man and free-man bid themselves in the dennis, &c. and said to the Mountains fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb. *Rev.* 11. 15; 16, 17. And there were great voyces in heaven, saying, The Kingdoms of the World are become the Kingdoms of the Lord, and of his Christ, and he shall reign for ever and ever. And the 24. Elders which sat before God on their seats fell down on their faces, and worshiped God, saying, We give the thanks Lord God Almighty, which art, and wast, and art to come, because thou hast taken unto thee thy great Power, and hast reigned. And the Nations were angry, and thy wrath is come, and

|| See Bishop  
Jewels Reply to  
Harding. Artic.  
8.p 379, 405.  
\* Page 3, to 20.

' the time of the dead that they should be judged, and  
 ' that thou shouldest give reward unto thy Servants  
 ' and Prophets, and to the Saints, and them that fear  
 ' thy name, small and great, and shouldest destroy them  
 ' that destroy the earth, *Rev. 15. 3, 4.* And they sung  
 ' the song of *Moses*, and of the Lamb, saying, Great and  
 ' marvellous are thy works, *Lord God Almighty*, just  
 ' and true are thy wayes thou King of Saints, &c.  
 ' Who shall not fear thee *O Lord* and glorifie thy name,  
 ' for thou onely art holy, for all Nations shall come  
 ' and worship before thee, for thy Judgments are made  
 ' manifest, *Rev. 15. 7, 8, 9.* And I heard the Angel  
 ' say, Thou art righteous, *O Lord*, which art, and  
 ' wast, and art to come, &c. And I heard another  
 ' under the Altar say, Even so, *Lord God Almighty*, true  
 ' and righteous are thy judgements, *Rev. 18. 8, &c.*  
 ' Shee shall be burnt with fire, for strong is the *Lord*  
 ' God that judgeth her. *Rev. 19. 1, 2, 4, &c.* After  
 ' those things, I heard a great voyce of more people  
 ' in heaven, saying Allelujah, salvation, and glory, and  
 ' honour, and power unto the *Lord our God*; for true  
 ' and righteous are thy judgements, for he hath judged  
 ' the great Whore And the 24. Elders, and the 4.  
 ' Beasts fell down and worshipped God that sat on the  
 ' Throne, saying, Allelujah, &c. And I heard as it  
 ' were the voyce of a great multitude, and as the  
 ' Voice of many waters and mighty thundrings, say-  
 ' ing, Allelujah; For the *Lord God Almighty*  
 ' reigneth: Let us be glad, and rejoyce, and give ho-  
 ' nour to him, &c. And out of his mouth goeth a  
 ' sharp sword, that with it he should smite the Nati-  
 ' ons, and he shall rule them with a rod of Iron, and he  
 ' treadeth the winepresse of the wrath of God; and he  
 ' hath on his vesture, and on his thigh a name written,  
 ' King of Kings, and Lord of Lords, &c. And I saw the  
 ' dead, small and great, stand before GOD, and the  
 ' Books were opened, &c. and they were judged every  
 ' man

'man according to their works.' And then it will be most clear, That the Names of God, Lord, Lord of Lords &c. not the name Jesus, (not once mentioned in all these Texts) is the name above every name; and the bowing, subjection of all Angels, Men, Spirits, great and small, good and bad before the Throne or Judgement seat of Jesus Christ, and his judging of them, the bowing of every knee; and their confessions of him to be LORD, and GOD, in the glory of God the Father: the very same intended in Phil. 2. 9, 10, 11. *Isay* 45. 23. and *Rom.* 14.

4ly Take notice of these his Hyperbolical expressions, which may prove very dangerous if not warily understood, and qualified with some grains of charity and candor. *Here is super upon super: Another super to his Name, no less then his Person. That above all persons* (not excepting the Persons of God the Father, and God the holy Ghost) *And this above all names whatsoever: not excepting the Names of God, God the Father, HOLY SPIRIT, (no more then the other great and glorious names of Christ, Son of God, Lord, &c.) whose Persons and Names too are Co-equal with the Person and Name of Jesus; Therefore to be equally adored, bowed to and honoured by all Orthodox Christians: whereas these his expressions, seconded with constant bowings only at and to the Name, Person of Jesus, not of God the Father, or God the Holy Ghost, imply, yea make an inequality in the very Trinity it self, and advance the Person, Name of Jesus the Sonne, above the Person, Name of God the Father; and Person, Name of God the holy Spirit* \* See *Irenaeus*, whose Deity the \* *Eunomians, Macedonians, Samosastinus* contra *tanus, Photinus*, and their followers denyed of old (and *Hazely, Al-Biddolpb* with others amongst us of late) as well as the *Arrians* denyed the Deity of Jesus Christ.

5ly. His words, *That God requires this service of the knee, and that to his Sonnes name (Jesus)* *Ye shall not displease him by it, fear not, &c. They that will do no honour* (he means by this bowing at or to it, eve-

ry

\* See *Irenaeus*, *Epiphanius*, &c. *phonsus de Castro*, & *Ephraim* *Pagii de Hæresibus*.

ry time it is recited) *when time of need comes* shall have no comfort by it: Have mind on him that is named, and do his Name the Honour, and spare not, are such dangerous, bold assertions, as never fell from any Protestant Divines mouth or pen before his; and that in a Royal Court-Auditory; and cannot be justified by any of his Admirers; nor excused (as learned Bishop Morton confessed to me when he had well considered them, and Archbishop Abbot too) from the censure of ~~Papists~~ ~~Popish~~, ~~Popish~~; nor distinguished from the \* Papists worshipping of his Name, Cross, Body in the Eucharist, if compared with his former passages.

6ly. Observe this other collateral passage of his, *Not to do it at his Name? Nay, at the holy Mysteries themselves not to do it.* Which may have a harsh construction agreeable to the Doctrine and practise of the Church of Rome: Even to bow at, kneel to, † adore the very Body of Christ in the consecrated Host, and Elements themselves (as the Papists do) which he hath left behind him in his Church (as the Bishop writes he hath ~~his~~ his Name) when he ascended into heaven, \* *so shew forth his death till he come*; This seems to be his meaning by his precedent words, *His name he hath left behind to us, that we may shew by our reverence and respect to It, how much we esteem him.* But to take them in the favourablest sense, they import, *That kneeling at or to the consecrated Elements of Christs body and blood, in the act of receiving them in the Lords Supper, is a duty prescribed by, or necessarily inferred from this Text of Philo* 2: 9, 10. as well as bowing at and to the name of Jesus, with some Great \* Rabbits have thence concluded, with more confidence then judgement. For as there is not one syllable in the whole Text, Chapter or Epistle relating to, or intended of the Lords Supper; and so not of kneeling, bowing at or to the sacred Mysteries in it; So doubtlesse things in heaven, and things under the earth, did never yet receive or eat the holy Sacrament, much lesse adore or kneel therat or thereto: Neither can this Text in any probability enjoyne the Posture of kneeling

\* See Section 3.

† See Bishop Jewells Reply to Harding, Article 8. of Adoration.

‡ 1 Cor. 11. 20. \* See here Sect. 3.

\* Among others Dr. G. in his Sermon before the Commons House, May 20 1661.

kneeling at the Lords Supper, upon these considerations following :

1. It is most apparent, that Jesus Christ himself instituted his last Supper and administred the consecrated bread and wine to all his Disciples as they sate at the \* Table, immediately after the Pascal Supper ended in a sitting, not kneeling Posture ; as all the Evangelists thus joyntly attest, *Mat. 26. 20. &c. Mar. 14. 18; &c. Luke 14. 22. &c. John 13. 12. &c. When the even was come He sate down with the Twelve, as Matthew records it He sate down and the Twelve Apostles with him. So Luke, And as They sate and did eat, afterward Jesus took bread, &c. (So Mark,) And said, Take, eat, this is my body, &c. Compared with Luke 22. 27. Whether is greater, He that sitteth at Meat, or he that serveth ? Is not he that sitteth at Meat ? but I am among you as he that serveth* (spoken by Christ to the Apostles at and while they sate receiving the \* Lords Supper, or applied by this Evangelist to that Season ) And with Luke 24. 30. (wh ch some Protestants and most Papists apply to this Sacrament, after Christs Resurrection) *And it came to passe as he sate at meat with them ; He took Bread, and blessed it, and brake and gave to them. Therefore Christ instituted, and the Apostles received the Sacrament sitting, without all dispute.*

\* Luke 22. 14,  
21, 30. 1 Cor.  
10. 21. John  
13. 2, 28.

\* See John 13:  
13, 14, 25, 16.

2ly. It was the constant usage and custome of the Jewish Nation, yea the practise of Christ & his Apostles to sit at all their Civil and Sacred Feasts, Suppers, Sacrifices, Repasts, as is most evident by all these ensuing Texts, most expresse in point, Gen. 27. 19. c. 37. 25. c. 43. 33. Exod. 16. 3. Lev. 32. 6. Judg. 19. 6. 1 Sam. 9. 22. c. 16. 11. c. 19. 5, 24, 25. 34. c. 20. 24. Ruth 2. 14. 1 Kings 10. 4, 5. c. 13. 19, 20. c. 15. 35. 2 Chron. 9. 4. Ps. 26. 4, 5. Prov. 23. 1 Cant. 1. 12. Ezech. 44. 3 Mich. 4. 4. Neh. 8. 17. Esther 3. 15. c. 7. 7. &c. Mar. 14. 19, 20. c. 25. 35. c. 26. 6, 7. Lu. 14. 7, 8, 9, 10. c. 17. 7, 8. c. 7. 36, 37. c. 9. 14. Marke 2. 15, 16. c. 13. 3, 4. c. 6. 39. &c. John 6. 10, 11, &c. c. 12. 1, 2. Acts 10. 41. Mar. 8. 6. c. 6.

21, 22, 26. 1 Cor. 8. 10. & 10. 9. Lu. 22. 14, 27, 28. Therefore no doubt they all used this Gesture of *Sitting*, not kneeling at the eating and drinking the sacred Myfteries of the Lords Supper, as well as of the Passover, a Type only of the Lords Supper, which the Jews alwaies received *Sitting*, after their deliverance from the *Aegyptian* bondage (though most conjecture they did eat it *Standing* in *Agypt* when first instituted, though the Text doth not expresse it) as is proved at large by learned *Francis Tremelin* on *Mat. c. 26. 20. Gulielm. Stuckim Antiqu. Conv. l. 2. c. 34* and others, against the error of *Chrysostom*, *Iheronimus*, and \* *Aben* who thought the Jewes, and our Saviour Christ with his Disciples did eat it *Standing*, not *sitting*.

4ly. The Jews and people of God, yea Heathens too, in their Solemn publick and private Fasts, Prayers, Sacrifices, Devotions usually *SATE* (not *Kneeled*) *down before the Lord and his Prophets*, witnesse *Judg. 20. 26. 1 Sam. 1. 9. 2 Sam. 7. 18. 1 Chron. 17. 16. Ezra. 9. 4. Neh. 1. 4. Pl. 137. 1. Gen. 31. 10. 1 Kings 19. 4. 1lay 52. 2. c. 3. 26. c. 47. 1, 5, 8. Job 2. 8, 12. Num. 2. 10. b. 2. 14. 12. c. 20. 12. c. 26. 16. c. 33. 31. Mich. 7. 8. Zech. 4. 8. Lu. 1. 79. Lu. 10. 13. c. 8. 35. Mat. 27. 61. 1 Deut. 33. 3. 1 Cor. 14. 30. Jam. 2. 3. Yes we read that Christ usually *SATE* when he instructed the people; *Mat. 23. 1, 2 & c. 26. 55.* he said, *I sate sely with you teaching in the Temple: yea he SATS now at his Fathers own right hand in beaurin, making intercession for us.* *Col. 3. 1. Pl. 110. 1. Rom. 8. 34. Hebr. 1. 3. c. 10. 12.* Therefore it is more than probable (from this consideration) that Christ and his Apostle *SATE* not kneeling at the Lords Supper, this gesture of *Sitting* being a gesture of *humility* (as *Dr. Augustinus* defines) as well as *Kneeling*, and more frequently used in *dois*, *actions*, *falling* and *humiliation*, than any other posture: as the premised Scriptures evidence, or than *falling down upon the knees to pray* on such times as these, of which we find one onely Precedent in Scripture, *Exod. 9. 5.* and that*

\* Calvin, *Harmon. Evang. in Mar. 25. 20. p. 319. 222.*  
Thomas Paybody, *Apolo- gy for the Gesture of Kneeling*, p. 50. to 60. *Atwell* worth Annotations on *Exod. 12* Scaliger, *De emendat. Temporum*, l. 6. p. 534. *Dr. John Burgess* his *Lawfulness of Kneeling*. c. 19.

\* *Enarratio in Pl. 126 Sessio humilitatem significat.*

that after long sitting down at meat, v. 21. 9. which sufficiently refutes the error of cup. 2. who reports kneeling the fixed, humbled posture both in Prayer, and receiving the Sacraments, though they use it not in the AB of Supperizing.

4ly. That Chrysolom, Theophilus, Calvis, Commodian, Beza, and others on Mat. 26. 20. Mar. 14. 18. Luc. 22. 14. are of opinion, that Christ and his Apostles did eat the Paschal Supper standing; which being ended, Deinde recumbentes, & recumbentes transiit in hoc Sacramentum: Primum enim perfecti significationem, deinde verum perficit: & transiit in hoc Pascha trahitur. Perinde sicut Pascha, ut cumque vocat butle interpreter: learned Gulielmus Strickius, Antiqu. Convivialium, l. 2. c. 24. De more Sedendi ad Mensam, de sedibus inque sellis, proves at large, that it was the general custom of the Jews, as likewise of the Grecians, Romans, and most other Nations in their Civil and Sacred Feasts, to sit and eat SITTING; and that Christ and his Disciples did institute and eat the same Supper sitting, which Bucerus, and Antonius Walaeus Commentarie on Mat. 26. 20. prove at large, to whom I refer the Readers for fuller satisfaction.

5ly. This truth of our Saviour and his Apostles sitting at the Lords Supper, That Christ administered and his Disciples received the Lords Supper sitting, is so apparent, that the Papists themselves (who, as most affirm) introduced kneeling at the Lords Supper to adore the Consecrated Elements, and that the Priests might with more ease put the Bread into the Receivers mouths, which themselves must not touch nor handle) in most of their Mass-books, (as Missals, Breviaries, Hours, and other Books of Devotion, picture our Saviour in their Masses and Festivall, the same Dominie, sitting with his 12. Disciples round their Table administering the Lords Supper to them SITTING, not kneeling. And they have also compiled sundry Hymns, and Anthems, expressing this their posture

See Thomas  
Morton de Con-  
secratione. f.  
984. v. 11.

1. Alexander  
Aleand. Sum.  
Theol. Part 4.  
qa. 11. Artic.  
1. Quia  
Christus sicut  
nos corpus in  
Cena suscepit  
p. 374.

of Sitting at the Lords Supper, viz.

\* Alex A'lenfis

Pars 4. p. 174.

b Breviarium

Romanum

Antuerpia,

1621. p. 261.

c Alexander

Alenfis, Pars

4. Quest. 10.

1. 7. p. 358.

d See Aretius,

Ecza, Beacon,

Brentius, Cal-

vin, Cart-

wright, Chem-

nitius, Gual-

Deodat, Maior,

Osiander,

Sculterus,

Tossanus,

Zuinglius, May

erus, Marlorat.

piscator, Wa-

læus, Danæus

\* In his works,

p. 476. 477.

e Catechism, f.

481.

f In his works,

London 1622. p.

598.

g 1 Cor. 11. 23.

h Mat. 26. 18.

\* Ker Sedet in Cæna turba cinetus Duodena

Se tenet in manibus, se cibatur ipse cibum, &c. And

(b) In suprema nocte cana recumbens cum Fratribus

Cibus turba duodena se dat suis manibus.

And some of their (c) Schoolmen debate at large, Whether his Body there present under the Elements after Consecration (as they hold) be not now SITTING, not lying on the Altar; because he first instituted it SITTING? as they unanimously grant; and is now SITTING at Gods right hand in heaven.

6ly. All foreign (d) Protestant Divines and Commentators I have seen on the Evangelists, jointly grant and assert, that Christ instituted, and his Apostles received the Lords Supper sitting; and our own Martyrs, Writers, both used and writ for the use, continuance, and revival of this gesture of Sitting, as \* Mr. William Tyndal, (e) Thomas Becon, in their Works, printed cum Privilegio long before Mr. Cartwright and others raised this Controversie; and Mr. Hooker, Bp. Morton Dr. John Burges, with others who have writ in defence of kneeling at the Sacrament, acknowledge it for a truth, Whence (f) Dr. Boyes a Dean of Canterbury in his Pestil on St. Stephens day, thus argues for the change of this posture used by Christ & his Apostles. Concerning Kneeling at the Lords Supper, If the Church have power and authority to change the time, commanding us to receive the Communion in the morning, whereas Christ was in the (g) night, to change the place, whereas Christ ordained it in a (h) Private house, we communicate in a Temple. 'To change the Number and quality of the Persons delivering the Sacrament unto more than twelve, and to Women as well as Men; I see no reason but it hath authority to change the Gesture. The Time was altered, because for this Sacrifice the Morning is the most fit time; the Place was altered, because the Church

was

' was the most fit place. The Gesture was alter'd  
 ' also ( being a matter not of the Sacraments essence,  
 ' but of outward Order only,) because Kneeling is the  
 ' most fit gesture, for Protestants especially, who deny the  
 ' gross real presence, and hold the Lords Supper an Eucha-  
 ' rist or thanksgiving unto God, for the redemption of the  
 ' World by the death of his Son, giving of thanks in a part  
 ' of Prayer, and in Prayer no gesture so fit as Kneeling. So  
 that by this Doctors confession, Christ, his Apostles,  
 and the Primitive Christians used the gesture of Sit-  
 ting, not Kneeling at the holy Mysteries; till the Church  
 by her own Authority, in after ages, changed it into  
 Kneeling. I wonder therefore much at Mr. Thomas Pay-  
 body his bold assertion in his *Just Apology* for the gesture of  
 Kneeling in the Act of receiving the Lords Supper,  
 London 1629. part 2. p. 49. I do avow, that it is impos-  
 sible to demonstrate, so, as the Conscience may infallibly build  
 thereupon, that either Christ or his Apostles sat in the  
 Eucharistical Supper: and at a Great Doctors as-  
 sertion, that they knelt at it, and received only the  
 Paschal Supper Sitting; when all the premised Scrip-  
 tures, Authors, and sundry more resolve the contrary.

What Church it was that changed this Gesture, and  
 when, how, or for what cause she did it, Dr. Boyes defines  
 not. But learned Thomas Beacon, Prebend of Canterbury,  
 long before he was Dean, in his *Catechism* printed cum  
*Privilegio* with his Works, London 1563. (dedicated to  
 all the Archbps. & Bps. of England, and applauded with  
 some of their Panygerick Verses in commendation of  
 his Piety and Learning) gives us this account thereof,  
 & of these Gestures of Kneeling & Sitting. *Albeit I know*  
*& confess that Gestures themselves be indifferent, yet I could*  
*wish all such Gestures to be avoided, as have outwardly any*  
*appearance of evil, according to this saying of St. \* Paul,*  
*Abstain from all evil appearance. And so much as*  
*Kneeling hath been long used in the Church of Christ*  
*at the receiving of the Sacrament, tho' now the doctrine*  
*of the Papists, although of it self it be indifferent, yet*

\* Vol. 1. of his  
 Works, f. 484,  
 485.

\* 1 Thef. 5.

I could wish it were taken away by Authority of the Higher Powers. Why so? for it hath an appearance of evil. When the Papists had made of the Sacramental Bread and Wine a God, and had taught and commanded the People to worship it as God, then gave they commandment straightwaies, that all the People should with all Reverence kneel unto it, worship and honour it. And by this means the Customs of kneeling crept in, and is yet used in the Church of the Papists, to declare, That they worship the Sacrament as their LORD GOD and SAVIOUR. But I would wish with all my heart that either their kneeling at the Sacrament were taken away, or else that the People were taught, that that outward Reverence was not given to the Sacrament or outward sign, but to Christ which is represented by the Sacrament. But the most certain and sure way is, utterly to cease from kneeling, that there may outwardly appear no appearance of evil, according to the commandment of St. Paul: lest the Enemies by the continuance of kneeling should be confirmed in their Error, and the Weaklings offended and plucked back from the truth of the Gospel; kneeling with the knowledge of godly honour is due unto none but God alone. Therefore when Satan (1) commanded our Saviour Christ to kneel down before him and worship him; he answered, It is written thou shalt worship the Lord thy God. As concerning sitting at the Lords Table, which is also used in certain reformed Churches, if it were received by Publick authority and common consent, and might conveniently be used in our Churches, I could allow that Customs best. For as it is not to be doubted but that Christ and his Disciples sate at the Table, where Christ delivered unto them the Sacrament of his Body and Blood which use was also observed in the Primitive Church a long time after; so likewise is it most comely, that we Christians follow the Example of our Master Christ and of his Disciples: nothing can

Nota.

Nota.

1 Mat. 4.

Nota.

be unchristenly done that is done after the example of Christ and of his Apostles: Who come together to eat and drink the holy mysteries of the body and blood of Christ, we have a Table set before us, in it not meet and convenient that we sit at our Table: The Table being prepared who standeth or kneeleth at his meat: Yea rather who sitteth not down: When Christ fed the people, he bade them not kneel, nor stand upon their feet, but he commanded them to sit down: which kind of gesture is most meet when we assemble to eat and drink, which thing we do at the Lords Table: Neither doth the sitting of the Communicants at the Lords Table want her glory, for as the standing of the Jews at the eating of the Lords Passover, signified, that there was yet to come another Doctrine then the Law of Moses, even the preaching of the glorious Gospel of our Lord and Saviour Christ Jesus; and other Sacraments than Circumcision and the Passover, even the Sacraments of Baptism and the Lords Supper; So in like manner the sitting of the Christian Communicants at the Lords Table, doth signifie, preach and declare unto us, that we are come to our journeyes end concerning Religion, and that there is none other Doctrine, nor none other Sacraments to be looked for then these only, which we have received of Christ the Lord. And therefore we, sitting down at the Lords Table, shew by that gesture, that we are come to the perfection of our Religion, and look for none other Doctrine to be given unto us. Thus this ancient Learned Prebend. Mr. Roger Cutchub some years before him, in his first and second Sermons of the Sacrament, Anno 1552. printed Cum Privilegio 1560. determineth the like in these words, Many coming to the Lords Table do mis-behave themselves, and so do the lookers on, in that they worship the Sacrament with kneeling and bowing their bodies, and knocking their breasts, and with elevating of their hands: If it were to be elevated and served to the standers by, as it hath been used, Christ would have elevated it above his head; He delivered it into the hands of his Disciples, bidding them to eat it, and not to hold up their hands.

\* Mat. 14. 19.  
c. 15. 35. Mat.  
6. 39. c. 8. 6.  
John 6. 20.  
Luke 9. 14, 15

bands; to receive it, and not to worship it: And so delivered it to them sitting, and not kneeling. Only God is to be so honoured with this kind of Reverence, and no Sacrament; For God is not a Sacrament, neither is the Sacrament God: Let us use it as Christ and his Apostles did; if thou wilt be more devout than they in ~~the~~ be not deceived, but beware that thy Devotion be not Idolatry. So he.

\* Bp. Morton,  
Dr. John Bur-  
gers, Mr. Paybody

As for Dr. Keyes ( with Bishop Andrews, \* and others ) reason for the Churches changing Christs, his Apostles, and the Primitive Churches sitting at the Lords Supper, into kneeling; Because there is giving of thanks in the Lords Supper, (which is therefore called the Eucharist,) which is a part of Prayer; and in Prayer no gesture so fit as kneeling; this is very weak and unsatisfactory to many judicious Christians. 1. Because by this Reason all Christians and Kneelers at the Lords Supper, ought not to sit, but kneel at their own Tables too, when they eat and drink, because they do, or ought \* to pray, and give thanks to God, before and after meat, and bless their meat, as our Saviour did the Sacramental bread and wine, in imitation of the Custom of the Jews consecrating and blessing their meat and drink at their Feasts, and Tables in their private houses, as \* Guliel: Stuckius, with others cited by him, & || Walem, Ainsworth, Buxdorfius, prove most amply. But Christ, though he gave thanks and blessed the bread and wine at his last Supper, did not kneel, but sat with his Apostles at the Table, both when he blessed and distributed the Elements, as the premises evidence: Yea when he solemnly blessed and distributed the Loaves and Fishes to the people, and the bread he did eat with his twelve Disciples, he made them sit down (not kneel) both before and whiles he blessed them, and gave thanks, and did eat sitting, Mat. 14. 19. Mark 6. 39. 40, 41. chap. 8. 6 John 6. 10, 11. Luke 24. 30. and all Christians still do the like at their own Tables: This therefore can be no sufficient reason to change sitting into kneeling. 2ly. If Thanksgiv-

\* 1 Tim. 4. 5.  
| Mat. 26. 26.  
1 Cor. 11. 24.  
Rom. 14. 26.  
Luke 22. 19.  
c. 24. 30.  
\* Antiq. Convi-  
salium l. 2. c.  
36. De Conse-  
cratione Mensæ,  
qua Judæi Chri-  
stiani, & alie  
gentes olim use  
sunt & h die  
NUMERUS, p.  
278, &c.  
|| In Mat. 26. 14.  
Mark 6. 39, 40,  
41. c. 8. 6.

ving

ing be a part of Prayer, and therefore to be performed kneeling, as the fittest posture, not sitting, or standing, pray why do these \* Kneelers teach us, *That we ought to stand up at Gloria Patri, and rise up from our knees and seats to repeat it?* and some Popish Canons enjoin all to stand up while it is repeated? Is it not a Thanksgiving, a Blessing, and so a part of Prayer, as well as the Eucharist? They must therefore kneel at that for the future, or else disclaim this reason, and their standing up at it. 3ly. The Priests and others used to stand up to give praise and thanks to God, 2 Chron. 20. 19. 1 Kings 8. 14, 15. Yea the Israelites more usually stood, then kneeled, when they prayed to God in publick or private, as is evident by 1 Kings 8. 14 2 Chron. 20. 5. chap. 9. 13. Gen. 19. 27. Levit. 9. 5. Deut. 10 8. chap. 29: 10. 2 Chron. 29. 11. Ezech. 44. 11, 15. Jer. 15. 1. chap. 18 20. And not only the Pharisee, but humble Publican in the Gospel, stood not kneeled when he prayed with a disjected face and spirit, *Lord be mercifull to me a sinner*, Luke 18. 11, 13. yea Christs Disciples likewise stood when they prayed, and used the Lords Prayer, and that by Christs approbation, if not expresse precept, *Mark 11. 25. When ye \* stand praying, forgive, &c.* which relates to *Mat. 6. 14.* immediately following the *Lords Prayer*, which we never read the Apostles used kneeling, but standing only, and that by Christs approbation and command: How then can kneeling be the fittest gesture in Prayer, and for the Lords Prayer especially, which most Bishops and Ministers kneel down to say at the end of their own Prayers before their Sermons, which they make standing, not kneeling? Why stand or kneel they not alike at both, and contradict the Apostles practise as well in kneeling at the *Lords Prayer*, as at the *Lords Supper*, when as they stood at the one, and sate at the other? Is not this to bid a Non-obstante to Christ and his Apostles? To controul and censure their practise, gesture, instead of imitating them? To \* Lord it

e Dr. Boyes his  
Postills, p. 7.  
See My short  
Pacificque Examination, p. 8.  
to 14.

Nota.

\* See Waleus on  
this Text.

\* 1 Pet. 5 3.

Tertul. de  
I. junio. & Co-  
rona Militis,  
Cyprian de  
Oratione.

Surius Concil.

Tom. 1. p. 447.

Tom. 2. p.

1052. Tom. 3.

p. 277.

Cent. Magd. 3.

to 8. c. 6.

a De Spiritu

Sancto 1. 3. c. 12.

Per scabellum

terra intelligitur,

per terram autem

caro Christi,

quam hoc est quod

in mysteriis

ADORAMUS,

et quam Apostoli

in Domino Jesu

adorant.

b Enarratio in

Psalm. 98. Nemo

autem carnem

illam manducat

nisi prius ADO-

RAVIT, Inven-

tum est quem

admodum adre-

tur is scabel-

lum pedum Do-

mini, & non so-

lum non peccet-

mus adorandi,

sed loquimur non

ADORANDO.

c Bishop Jewel's

Reply to Har-

dng 8 Artic-

ulo 403.

403, 404, &c.

d Eccl. Hist. l. 3. c. 7.

e Hist. Eccl. l. 8. c. 5.

f Cent. Magd. l. 4. c. 6.

over Gods people and inheritance, and deprive them of that Christian Liberty which Christ himself hath purchased for them? 4ly. There is not one precept nor president in the Bible for *Kneeling at the Lords Supper*; but many direct Texts and Presidents that Christ and his Apostles received it *sitting*, whose examples we ought to imitate, rather than any Doctors Phantasmes. No precept in the Old Testament or New, and very few presidents in either for *Kneeling in Prayer*, especially in publick Prayer: There are many Presidents for *sitting and standing* both in publick and private Prayers, Fasts, Humiliations, in the Texts forecited, and the \*Primitive Church, Christians for above 800. years after Christ, on all Lords days throughout the year, and from Easter till Whitsontide, constantly prayed *standing*, not *kneeling*, in honour and memory of Christs Resurrection, without bowing at his name Jesus, or *kneeling at the Lords Supper*, for ought appears by any Council, Father, or Ecclesiastical History; the places of (a) St Ambrose, and (b) Augustine, produced by the Papists for Adoration of the *Hestia*, and by others for kneeling at the (c) Sacrament (grounded upon a mis-translation and mistake of Psalm. 99. 5, *Adore and worship his Foot-stool*, instead of *at his Foot-stool*, interpreted *his holy Hill*, vers. 9. not the flesh of Christ) prove neither the Sacraments Adoration, (not there mentioned) nor Kneeling in the Act of receiving, much lesse the *Monkish story* of the Macedonian woman, recorded by (d) \*Nicephorus, (e) Sozomen, and the (f) Century Writers, (much urged of late) who after she had received the consecrated bread into her hand, (according to the Custom then used) from St. Chrysostome, conveyed it away, and put other unconsecrated bread into her mouth, brought to her secretly by her Servant, from her house, for which end, Perinde quasi orationi vacatura se inclinara summisit (to Nicephorus) *Mysterium sacrosanctum oculculit: Or, cum panem accepisset & jam prin-*

quam

quam sumeret, quasi osatura in terram inclinaret, aliud quoddam domo ablatum, famula, quam ad eam rem instruxerat, subministrante, cum ori admovisset, ecce inter mandandum in lapidem induruit, as Sozomen records it.

All Historians agreeing, that she received the consecrated bread not kneeling (as (g) some Great Doctors mistake) but sitting or standing; she kneeling and bowing down as if she were about to pray, after she had received it in her hand in another posture, to convey it away secretly to her servant only, not to eat it.

g Dr. Burges, his Lawfulness of kneeling in receiving the Lords Supper, p. 83 & Dr. G. in his Sermon. 1661.

Finally, There is not one Canon to be found made by any General, National, Provincial, Council, or Synod from Christs institution of the Lords Supper, till above 1460. years after his Ascension: Not any one Rubrick in all the Liturgies, Writings of the Fathers, or Missals, Breviaries, Offices, Pontificals, Ceremonials of the Church of Rome itself, that I could either find, upon my best search, or any other yet produce, enjoying Communicants to kneel in the Act of Receiving.

a Dr Burges his Answer rejoyned to the Reply of Dr. Mortons general Defence, p. 478, 479, 480. dedicated to King Charles the first.

b De Ritibus Eccles. Cathol. l. 1. p. 577. n. 29. c. 55.

c Ordo Roman. Bibl. Patr. col. 1618. Tom. 8. p. 393.

Sacrar. Cerem. l. 2. p. 181. Edit. Colon 1558.

d Missale Rom. in the Rubrick set out by Pius 5.

This truth is acknowledged, and thus proved at large by our learned Dr. John Burges, the best, eminentest Champion for this Gesture of kneeling of all others. This gesture of Kneeling was never any constituted Ceremony of the Church of Rome, nor is it at this day. Bellarm. l. 2. de Missa, c. 14, 15. sets down all the Ceremonies of the Mass, and (a) never mentions kneeling in the Act of Receiving, as one of them; no nor yet the Missal-book, which shows when the Priest or People must bow or kneel for adoration of the Crucifix, Altar or Sacrament. (b) Durantius, writing of the Roman Ceremonies, not only names not this gesture for one in the act of receiving, but, on the contrary affirms, That it ought to be taken Standing, and proves it also. And so doth the (c) Pope himself receive or partake it; and when he celebrates the Office he receiveth sitting, as being a Type of Christ; and (d) every Priest by order of the Missal-book, reverenter stands standing reverently at the Altar, and not kneeling there. The Bowing or Kneeling of the Priest at 5.

e *Durandus de  
Rituibus*, p. 443,  
443 l. 2. c. 11

f *In Decretis.  
Greg. III.* 41.

g *Lib. Ceremon.*  
2 p. 181.  
h *Id.* p. 192.

i *Cap. De sacra  
Commun.*

\* One Supersti-  
tion begets ano-  
ther.

k See *Super  
grada in loco ap-  
p. flexus genu-  
bus toto alio cor-  
poris gestose  
disponent, &c.*

the Mass, are to the Crucifix set on the Altar, so the Altar, or at the time of consecration, that is, immediately after it. (e) The People which receive not, as well as those that do receive, are reverenter inclinari se, reverently to bow themselves to the Sacrament, not when they receive it, but when the Priest doth elevate the Paten, or Chalice for Adoration, or when the Host is carried to any sick person, or in Procession. And this is that Adoration which was first brought in by (f) Pope Honorius the Third, and not any Kneeling or Adoration in the Act of Receiving. True it is that the Receivers of the Host from the hand of the Priest do kneel, not for Adoration, but of an ancient Custom, (since tran substantiation) not by Order or Institution. Only in some places and occasions they do it, but then not for Adoration, but either for reverence of the (g) Pope (as when he administret to the Sub-deacon, as they do also take hallowed Candles at his hand kneeling, (h) genu flexo on Candlemas day) or else they do it to that end, that the Priest may put it more easily into the Mouth without danger of spilling, or shedding any of it. Hence in the (i) Missal of the Order of Predicants allowed by the Chapter of Salamanca 1551. and by the Pope, printed at Venice, Anno 1562. two of the Precepts are: TO KNEEL on each side of the \* Priest, holding a clean napkin betwixt him and the receiver, and putting it under the Communicant's chin, for fear of shedding. The Communicant himself is forbidden to prostrate (id est, to bow his Body) himself (which in the Act of Adoration, all but the Priest which celebrates are therein commanded to do) or to kiss the ground, or Priest's feet. But (k) KNEELING upon one of the knees he must hold all his Body upright, and opening his mouth neither too much nor too little, without turning his eyes or countenance undecently aside, in comely order and reverence he is to receive the Sacrament. This KNEELING of the Communicant is not for adoration of the Sacrament, no more than the KNEELING of those which stand side-ways to hold the Napkin. Yea prostration, or bowing

bowing the trunk of the Body, is there forbidden them when they receive, which is in the same Chapter commanded for adoration to those that do not then communicate, but look on, ut stent super formas prostrati, and all before the Sacrificer himself, prostrant se adorantes. So that this Kneeling in the Receiving, was only for the convenience of putting the Host into the mouth of the Receiver, and not for adoration of the Eucharist. And yet this is not any established Ceremony of the Church of ROME at this day. This may further appear not to be for Adoration, Because the Priest himself receiveth in both kinds standing. Nay it is against their rule that a man should adore anything lower than himself; The reason with them is, that *deus xpi in*, to worship or fall down, requireth position of the whole body lower than that which is worshipped. (1) Mr. Thomas Morrison reports of one in Savoy who escaped difficultly for looking downward at the Host, passing by his window in procession. It is therefore without question true, that Kneeling in the Act of Receiving, was never any instituted Ceremony of the Church of ROME, nor never used when it was used with them for adoration of the Sacrament, as is falsely believed and talked of by many. Thus this learned Doctor, positively (and I conceive most truly) concludes in a Book dedicated by him to King Charles the first, An. 1631. And he asserts the like almost in the same words, in his Treatise of The lawfulness of Kneeling in the Act of Receiving, printed London 1631. dedicated to the Lord Keeper Coventry, ch. 21. p. 66, 67, 68. & ch. 32. p. 110, 111, where he confesseth, likewise, That KNEELING before and to the Host to have come in by Antichrist, when midnight was upon the face of the world, and Antichrist in his height. Yet concludes, KNEELING in the Act of Receiving was not ever yet strengthened with ANY PAPAL DECREE; but hath been since made a Footstaple unto that Antichristian Monster of Transubstantiation, only by misinterpretation of it, by such as sought out all means, and

<sup>1</sup> *Papatus sine depravata Religionis o. i. c. p. 79. Edenburg. 1594.*

laid hold on any colorable thing, that might suckle the monster of their brain, when it was once born. So this Doctor.

This kneeling then in the Act of receiving is acknowledged by all its learnedest Advocates, to be introduced only by Custom, Usage, after Transubstantiation, and Adoration of the Host, (prescribed first by Pope Honorius about the year of Christ, 1226. promoted by the Feast of Corpus Christi instituted by Pope Urban; and confirmed for ever by multitudes of Pardons in the Council of Vienna by Pope Clement the 5. in the year 1310 as our learned (i) Bp. Jewel, and others affirm) without any Canon imposing it on the people. The first Rubrick that ever I met with (except that of the Missal for the Friars Predicants, forecited) is that in the Common Prayer-book, set forth and confirmed by King Edward the Sixth, in the year 1552. used, continued in all Books of Common Prayer ever since. Then shall the Minister first receive the Communion in both kinds himself, and next deliver it to other Ministers, if any be there present, that they may help the chief Minister; and after TO THE PEOPLE IN THEIR HANDS, KNEELING: Which Rubrick, as the words and manner of penning declare, is rather a Direction, than Injunction to the People to receive KNEELING; For it commands not in precise words, That the People shall all receive the Communion Kneeling, or only Kneeling, in the Affirmative, not Sitting or Standing in the Negative; much lesse doth it threaten or inflict any penalty at all on the Minister if he give, or on the People if they receive it otherwise; nor enable the Minister to refuse the Lords Supper to such who scruple to take it KNEELING; for he is peremptorily enjoined by the Statute of 1 E. 6. c. 1. Not without a Lawfull Cause (to wit, for the scandalous crimes contained in the Rubrick or Exhortation before the Communion, and in case of Malice, or Hatred,) to DENY the Sacrament TO ANY WHO SHALL DEVOUTLY AND HUMBLY DESIRE IT, ANY LAW, CUSTOME OR ORDINANCE TO THE CONTRA-

RY

i Reply to Harding, 8. Article of Adoration. p. 381. &c. Dr. John Burges his Lawfulness of Kneeling in the Act of Receiving. p. 65, 66.

RY NOTWITHSTANDING : Onely it directs the Minister, to deliver it to the People in their hands KNEELING; and wicshall makes an Apology in another Rubrick in both King Edwards Books, to clear the use of kneeling from any Superstition or intention of Adoration of Christs Body in the Elements, or any justification of Transubstantiation, to which ends the Church of Rome had abused it. All which being duly pondered, and that the first Reformers of our Religion under King Henry the Eighth, in their Treatise concerning the Lords Supper, compiled in the year of our Lord 1533. (printed at the end of Mr. William Tyndal, our famous learned Martyr his Workes, p. 476, 477.) desired, That Christian Princes would command and establish a Forme of Administring the Lords Supper by them described, wherein ALL THE CONGREGATION are ordered, TO SIT ROUND ABOUT THE LORDS TABLE, as Christ, his Apostles, and the Primitive Christians did. And then compared with these ensuing Confessions of Doctor John Burges in his learned Treatises purposely written in his Defence of the Lawfullnesse of KNEELING in the Act of Receiving, dedicated to our late King CHARLES and the Lord Keeper Coventry : Namely, \* That the Church of England, holdeth sitting or standing to be as lawfull and holy as kneeling, putting no necessity or worship of God in any of these arbitrary Ceremonies. \* That there is not to be found any Decree for the gesture of Kneeling in the Act of Receiving, no not in the Roman Church, before or after the Reformation, no yet in the Greek Churches. That || Beza and other Churches, which live pell-mell with the Popish, where Idolatry is openly in the streets committed, in bowing to a piece of bread, as if it were nothing else but Christ himself, shifted into a new suit of apparell, had reason enough to forbear this gesture in their Churches, and to disswade it as a thing which had been. and therefore might be dangerous. And therefore Beza doth no where

\* The Preface of the Answer, p. 25.

\* The lawfulnessse of kneeling in receiving the Lords Supper, ch. 32. p. 110, 111, 112. || See his Epist. 12. & Advers. Heshum, Opuscula p. 211. c. Quast. & Resp. 243 Edit. 1572

condemn

\* Harmon. Conf.  
fess Geneva.  
1521. sect. 14.  
p. 120.

condemn the use of it, as in it self unlawfull, but only defendeth the Churches, which in respect of the peril that might ensue, or out of a desire to root out the bread-worship out of the minds of men, do decline the use of this Ceremony. And this was the judgement of all those Divines, who in the name of the French and Dutch Churches, made certain Observations upon the \* Harmony of Confessions, set out at Geneva in Beza his time, Anno 1581. for in their fourth Observation on the Confession of Bohemia, sect. 14. they say thus, In this Rite of Kneeling, we leave each Church to their own liberty; not that we condemn it simply, as evil in it self. (used with caution given in our fourth Observation;) But for the rooting of bread-worship out of mens minds, it is better that Ceremony in most places were abolished, in receiving of the signs themselves. May sufficiently perswade his Majesty, our Bishops, Lords, and Parliaments, to indulge the liberty of sitting to those who scruple kneeling at the Lords Supper, since the Church of Rome herself prescribes it not by any Canon or Rubrick in the act of receiving, and there hath been, is, and may be peril and scandal in its use.

Now whereas some conceit and object, That it is a great contumacy, irreverence, saucynesse, boldnesse, for those who confesse themselves (a) unworthy to gather the crumbs under Christs Table, at his Supper, to presume (b) to sit and eat the consecrated Bread, and drinke the Cup at or upon the Table it self; not KNEELING at a distance before, or prostrate under it. I desire such Objectors to consider. 1. That Christ himself out of his infinite love, invites all Communicants, not to gather up the crumbs under this his Table like (c) Dogges, or as the (d) captive Kings did under Adonibezacks (the proud Tyrants) Table, but to sit down, eat, and drink the consecrated Bread, Wine, and this his Heavenly Banquet at his Table. Therefore it is rather a high contempt, disobedience, (e) voluntary sinfull Humility, or slighting, undervaluing of Christs love and grace, for any

a Mat 15. 27.  
The Prayer at  
the Commu-  
nion.  
b Lu. 22. 24 29.  
27. 30 1 Cor.  
10. 21. John  
12. 3. C. 13.  
12. 23.  
c Mat. 15. 26.  
27. Mar. 7. 27.  
28.  
d Judges 1. 7.  
e Col. 2. 18.

any invited Guests like Dogges and Slaves to lye prostrate before or under his sacred Table, then with Faith and holy confidence to approach unto it, to sit, eat, and drink thereat as he enjoyns them. 2ly. That if it were no ill manners, presumption, or irreverence for the (f) Disciples, *Lazarus*, and others, to sit down with Christ himself, whiles on earth, at ordinary Tables, the *Pascal Supper*, and *Lords Table too*, or in (g) *St. John*, to lean on his breast and bosome at it; or in the Primitive Church, Christians to sit, eat, and drink the consecrated Elements at the *Lords Table*, for many hundred years after Christs Incarnation; then doubtlesse it can be no contempt, misdemeanor, irreverence, unmannerlinesse for any now to do the like, but rather it must be so in those who refuse to do it, upon such fancies, grounds, which either Christ, his Apostles, the Primitive Church, Christians knew not, or deemed insufficient to induce them to change sitting into kneeling at the *Lords Supper*. 3ly. If the Objectors or other Subjects, or persons of inferiour quality, were invited to sit down and eat at the *Kings, Princes, Lord Keepers, Lord Mayors, or any other Great Mans Table, at Dinner, or Supper*, it would be reputed a strange singularity, folly, indecency, or contempt, (not reverence, decency, or good manners) in or for all or any of them, out of pretended modesty or unworthinesse, to kneel down only before, or lye prostrate under their Tables, but not to sit down at them, and eat together with them, when commanded, as (h) *all antiently, and at this day use to do*, without kneeling, or prostration at or under the Table. Why should it not then be so in those invited by Christ himself, to eat and drink at his sacred Table? 4ly. Christ Jesus by his death, merits, and transcendent love, hath not only made us (i) *Members of his body, of his bone, and of his flesh*, (k) *one in and with him, his own* (l) *Brethren*, (m) *Friends*, yea (n) *Sons and Children of God his Father*; but also (o) *Heirs and joynt Heirs with Christ of*

f *Mat. 26. 20.*  
*Mark 2. 15, 16.*  
*cb. 6. 39, 40.*  
*cb. 14. 19.*  
*Luke 14. 1, 8,*  
*9, 10, 15, 16.*  
*25. cb. 12. 14,*  
*19, 27, 30. cb.*  
*24. 30. John*  
*13. 2. cb. 13.*  
*13.*  
*g John 12. 13,*  
*cb. 11. 20.*

h *Gulielmus*  
*Stuckius, Antiq.*  
*Convivialium, l.*  
*a. c. 34.*  
*i Ephef. 5. 30.*  
*1 Cor. 12. 27.*  
*k John 17. 21,*  
*22, 23. 1 John*  
*5. 20.*  
*l Hebr. 3. 12;*  
*m John 15. 14,*  
*15.*  
*n John 1. 22.*  
*Rom. 8. 14, 19.*  
*1 John 3. 1, 2.*  
*cb. 5. 2.*  
*o Rom. 8. 16,*  
*17. Gal. 3. 26,*  
*29. Jam. 2. 5.*

p Rev. 1.6 ch. the Kingdom of God; yea (p) Kings and Priests unto God  
 20. 6. 1 Pet. 2. his Father; and promised (q) To him that overcome  
 7. will I grant to sit with me in my Throne, even as I  
 q Rev. 3. 21 also overcome and am set down with my Father in his  
 Throne: and also appointed unto his Disciples, a  
 r Luke 12. 29, Kingdom, as his Father hath appointed unto him, (r) That  
 30. they may eat and drink at his Table, in his Kingdom,  
 s Ephes. 2. 5, 6. and sit on Thrones, and in (s) Heavenly places, to-  
 gether with him, not pick up crumbs under his Table,  
 or kneel, or lye prostrate at a distance from it. All  
 which considered, may satisfy the Objectors, at least-  
 wise so far, as to dissuade them from censuring their  
 fellow Communicants who receive sitting, as irreve-  
 rent, proud, prophane, undevout, irreligious, or restrain-  
 ing this their Christian Liberty and posture of sitting  
 in receiving, the only thing they contend for, leaving  
 them to kneel, or use what gesture they deem best, for  
 their own particular practise.

\* Bishop An-  
 drews. Paybody,  
 and others

If any, yet further object, (as \* they do) That in  
 the Lords Supper we receive a Pardon of all our sins  
 from God, under the Great Seal of Heaven; There-  
 fore we ought to receive it kneeling, as Malefactors use  
 to receive their Pardons under Seal from the hands of  
 their King, kneeling on their knees.

Answer, 1. The Lords Supper is not a Pardon un-  
 der Seal, to all Communicants, since the unworthy  
 eat and drink Damnation to themselves therein,  
 1 Cor. 11. 27, 28, 29, 30. 2ly. It was instituted not as  
 a Pardon Sealed, but in remembrance of Christs death and  
 passion for our sins, and to shew forth his death till he come,  
 Luke 22. 19. 1 Cor. 11. 24, 25, 26. 3ly. It is received,  
 only as spirituall meat and drink, to feed and nour-  
 ish our souls unto everlasting life; to (u) eat and drink  
 as food; not to keep or reserve in a Trunk, Pix, or  
 Box, as men keep their Pardons, without eating them,  
 I am sure without drinking them, when sealed only  
 with hard Wax and Parchment: Therefore they rather  
 ought to receive it sitting, as a sacred Feast and Supper,

t Mark 14. 24.  
 Mat. 26. 28.  
 This Cup is the  
 New Testament  
 of my blood  
 which is shed  
 FOR MANY,  
 not all.  
 u 1 Cor. 11. 24,  
 30. Mat. 26. 28,  
 27. Luk. 22. 17,  
 30. Mark 14.  
 22, 23.

at which all usually sit, not *kneel*; not as a Pardon, wch. none ever received in a *Patron* or *Chalice*. 4ly. Though Malefactors receive Charters of Pardon from their Princes own hands now & then, kneeling; yet none use to receive them from their Officers or Ministers hands in that posture in our own or other Kingdoms; who ever received a Pardon or Charter thus from the Lord Keeper at a Seal, or from the Hanaper Officers? Nor is the Lords Supper now received by any from Christs or Gods immediate hands, but only from their Ministers; Therefore we ought not to kneel by their own comparison. 5ly. The Apostles when they received it from Christs own hands at its first institution, who best knew the nature of it, did not receive it kneeling, but sitting: Neither did any afterwards receive it kneeling, but sitting from the Apostles and primitive Fathers hands; why then should all now receive it from the Priests or Ministers hands only, kneeling, not sitting, since this reason prevailed not with them to give or receive it kneeling? 6ly. The chief cause of receiving it kneeling in the Church of *Rome* after Transubstantiation introduced, as Dr. *John Burgess* confesseth, (& that on the \* steps near the Table) was, \* See here p. 76. 77. that the Priests might with more ease put it into the Receiver's mouthes without spilling, who might not take or receive it with their own hands: which custom being exploded in our Church (all receiving it in their hands, and putting it into their own mouths) the reason of the introduction and use of *Kneeling* ceaseth.

To close up this point, I shall seriously request all Protestant Kings, Nobles, Parliaments, and Laymen, considerately to observe the sad effects and dangerous consequences of allowing any Church, Council, Convocation of *Clergy-men*, (who usually monopolise both the Title and Power of the \* CHURCH, though \* Artic. 20. never so filed in Scripture, or the *Articles of our* Acts 20. 28. Church) a power to alter or innovate any Ceremony or Rite, used by our Saviour or his Apostles, in the Institution

\* See here p 68,  
69, &c. 79, 80.

|| Concilium  
Constantiense,  
Sessio 13. Suri-  
us Concil. Tom.  
3. p 820, 821,  
822. with  
Binus, &c  
Crab. in their  
Collection of  
Councils.

\* Mat. 26 Mar.  
14. Luk 22.  
their quoted in  
the Margin.

tution and Celebration of the Lords Supper, upon pretext of Custom and lawfull Authority in the Church so to do; (the \*only Plea for changing sitting into kneeling, in the act of its receiving) by this one president of the || Council of Constance. Upon a Petition and Complaint of some Bishops and Church-men in that Council, Anno 1414. Of the growth of Heresie and Schism in some parts of the world, by administering the Lords Supper to Lay-men in both kinds, and likewise after Supper, or else not Fasting, by some Priests, according to Christs own Primitive Institution, and the Apostles practise, who pertinaciously affirmed that they ought to do *them*, against the laudable Custom of the Church, reasonably introduced. Hereupon this sacred Council (as they stile themselves) lawfully assembled in the Holy Ghost, endeavouring to provide for the safety of the faithfull against this Heresie, by the mature deliberation of the Prelates therein assembled, and of many Doctors as well of the Divine as Humane Law; declared, decreed; and defined, (by a special Canon therein ratified) Quod licet \*Christus post Cœnam instituerit, &c. That although Christ instituted after Supper, and administered this venerable Sacrament to his Disciples under both species of Bread and Wine, Tamen hoc non obstat: For notwithstanding this the Authority of the sacred Canons (preferred before the Canon of the Scriptures) the laudable and approved Custom of the Church, hath observed, and doth observe, That this Sacrament ought not to be celebrated after Supper, nor to be received of Christians who are not Fasting, (unless in case of Infirmitie, or other Necessity, granted or admitted by the Law, or the Church.) And likewise, licet in Primitive Ecclesia, &c. Although in the Primitive Church this Sacrament was received by the faithfull under both species. Tamen, &c. Yet notwithstanding to avoid some Perils and Scandals, this Custom was introduced afterwards, that it should be received by those who consecrated, under both species, and by Laymen, only under the species of Bread: Since it is most firm-ly

ly believed, and in no wise to be doubted, That the intire Body and Blood of Christ is truly contained as well under the species of Bread, as under the species of Wine: Wherefore seeing, this custom was rationally introduced and very long observed by the Church and Holy Fathers, it is to be reputed for a Law, which is not lawfull for any to reject or change at pleasure without Authority of the Church. Wherefore to say, that it is Sacrilegious, or unlawfull to observe this Custom or Law, ought to be reputed erroneous; & pertinaciter asserentes oppositum premissorum, &c. and those who peremptorily assert the contrary, are to be banished, and grievously punished as Hereticks, by the Diocesans of the places or their Officials, or by the Inquisitors of Heretical pravity in Kingdoms and Provinces, in which any thing shall peradventure be attempted or presumed against this Decree, according to the Canons and lawfull Statutes wholsomly invented in favour of the Catholick Faith, against Hereticks.

Also this Holy Synod decreeth and declareth upon this matter, that processe shall be directed to all the most Reverend Fathers in Christ, Lords Patriarchs, Primates, Archbishops, Bishops, and their Vicars in Spirituals, wherever constituted, in which it shall be committed and commanded to them, by Authority of this Council, under pain of Excommunication, that they effectually punish those offending against this Decree, who communicate the people under both species of Bread and Wine, or that exhort or teach them that it ought to be done. And if they return to repentance, they may be received to the bosome of the Church, wholsome Penitance being enjoined to them according to the measure of the offence. But such of them who with obstinate minds shall not care to return to repentance, are to be restrained (and punished) by them, by Ecclesiastical censures, and the ayde likewise of the Secular Arme is to be invocated for this end, if need shall require.

Here this *Papish Council* sets up the late Custom, Power Canons of the Church. 1. To alter the very institution of Christ himself, the practise of the Apostles and primitive Church, Fathers, first in two particular Circumstances or Ceremonies observed by them in the celebration of the Lords Supper, to wit, 1. In the time of receiving it after Supper. 2ly. In the manner of receiving it, after meat, but not fasting; And from these 2. Alterations in these Circumstances, proceeds in the third place, to make, justify, decree a Most sacrilegious alteration in the substance of it, in taking away one Part thereof, to wit, *the Cup and Wine from all the Laity at one blow*; upon this absurd heretical *Whymfical Reason*, and notorious untruth, laid down as a most certain undubitable truth, *That the Body and Blood of Christ are* (by way of concomitance) contained and received under each species of Bread and Wine. 2ly. It sets up, justifies, decrees a direct contrary custome of receiving the Lords Supper, 1. Only in the morning, 2. only fasting, 3. for Priests only in both kinds, 4. for all Laymen, under the species of Bread alone without the Cup; with a most audacious, blasphemous, peremptory **NON OBSTANTE** *to Christ himself, the Apostles and primitive Churches Practise and Institution.* 3ly. It prohibits Priests and People too, either to imitate their examples, or institution for the future; or to say, preach, or affirm they ought to imitate them; or so much as to speak against any of those their late Customs and Antichristian Innovations, Errors. 4ly. They excommunicate, banish, punish all those as HERETICKS, and prosecute, persecute them with Ecclesiastical censures of all kinds, and the power of the secular arm, if they once presume in any place by words or deeds to follow the Precept or President of Christ, his Apostles and the Primitive Church, or oppose or submit not to their Innovations, Inversions, and subversions of them. 5ly. If the terror of those Censures prevail to force conformity to their Innovations

Innovations in any former Non-conformist, whether Priest or Layman, he must not be received into the bosome of the Church, without publick penitence, and Penitance proportionable to his offence.

What effusion of Christian blood, Martyrdomes, Wars, Schismes, Tumules, Controversies this *Cause* hath procured throughout Christendome ever since, the Histories of *Bohemia, Germany, France, Spain, Italy, England, the Netherlands*, Mr. Fox his *Acts and Monuments*, with other *Martyrologies*, and will abundantly inform us.

Our most gracious Lord God & Author of this holy Sacrament of love & unity, so inspire, direct our Religious indulgent Sovereign Lord the King, his Parliament, Council, Bishops, Ministers with the Spirit of Wisdom, Clemency, Moderation, and Christian compassion towards the tender scrupulous consciences of many thousand Ministers, and truly loyal, dutifull pious Subjects, in this particular, that the Alteration of receiving the Lords Supper from its primitive, antient, usual gesture of *sitting*, practised by Christ, his Apostles, the primitive Church & Christians for many hundred years to *Kneeling*, only by late Custome since *Transubstantiation*, and *Adoration* introduced by the Church of Rome, for the premised ends; the total abandoning of *Sitting*, and enjoyning the sole use of *Kneeling* to all Ministers and Communicants whatsoever; the suspending pious Ministers from their Ministry, Benefices, & inflicting Ecclesiastical Censures on them as Non-conformists, Schismaticks, for not *Kneeling*, or delivering the Lords Supper to their People *sitting*; or writing, preaching in defence of this Gesture; practised heretofore; the depriving of those Laymen who refuse to receive *Kneeling* ( for the premised Reasons ) not only of the consecrated Cup, as this Popish Council of *Constance* ( with the Councils of *Basil*, Sessio 30. & of *Trent*, Sessio 21. c. 1. since that ) did, but even of the Bread too, which Romanist Priests indolge to all Laymen; and totally secluding those

\* 5 October,  
1560. p. 16.

those from the Sacrament, who out of conscience refuse to take it *Kneeling*, yea *Members* of Parliament themselves, and passing them by with publick contempt, as of late when they were all enjoyned to receive the Lords Supper together; and that against the expresse words of his Majesties most gracious *\*Declarations* to all his loving Subjects of the Kingdom of England, and Dominion of *Wales*, concerning *Ecclesiastical Affairs*, then newly published; That none shall denyed the Sacrament of the Lords Supper, though they do not receive it *Kneeling* in the Act of Receiving; (Which hath given just cause of fear of greater severity towards them and others, by over-rigid imperious *Prelates*, *Priests* and *Clergy-men* when the Parliament is not *Sitting*, *Ecclesiastical Courts* and new *Liturgies* confirmed, restored to their pristine *Vigor*;) and that barely upon pretext, that the *Custom* of *Kneeling* was long before reasonably introduced, and *Sitting* prohibited only by the *Authority* of the *Church*, in such sort and for such reasons as are already mentioned in this Council of *Constance*; may not produce any further *Innovations* in our *Sacraments Administration* and *Doctrine* too by degrees, and engender *New Schismes*, *Contentions*, *Disturbances*, *Excommunications*, *Prosecutions*, *Persecutions* of conscientious godly *Ministers* and *Layicks*; to the great interruption of our *Churches* and *Kingdomes* peace, the total *frustration* of his Majesties most Gracious *Declarations* and *Intentions* towards all his loving Subjects to their general discontent. The prevention wherof, out of mere duty, loyalty, service to his Majesty, & unfeigned desire of our Churches future *Unity*, *Prosperity*, by just *Dispensations* & *Indulgencies* to all his Majesties conscientious Loyal Subjects, according to his *real*, and *royal Intentions* in this particular, hath made me more copious in this just *Apology* for *Sitting*, without passing any over-rigid *Censure* upon *Kneeling* as *\*utterly unlawfull* in the Act of Receiving, or on those who practise it in our Churches, out of piety,

\* *Altare Dams-  
cenum*, and o-  
thers.

piety, humility and true Christian devotion. *Modestata durant.* Let our Prelates, Churches, Parliaments \* *moderation therefore* ( in these Particulars of *Sitting, \* Phil. 4. 5.* *Kneeling and Bowing at the Name of Jesus* ) be known unto all men; and exercised towards each other; for the Lord is at hand. I shall close up this Discourse with the Evangelical Precept, Exhortation, and advise of God himself, and his Apostle St. Paul to the Church, Saints of Rome it self, and throughout the World in a like case, Ro. 14. 3, &c. Let not him that eateth (the Lords Supper kneeling) despise him that eateth not (kneeling) nor him that eateth not, (sitting, or standing, but kneeling) judge him that eateth (sitting) for God hath received him. Who art thou that judgest another mans Servant? to his own Master he standeth or falleth, (sitteth or kneeleth.) He that eateth (sitting or standing) eateth to the Lord, for he giveth God thanks; and he that eateth not (sitting or standing, but kneeling) to the Lord he eateth not (so) and giveth God thanks: Why dost thou judge thy Brother, or why dost thou set at nought thy Brother? ( who receiveth sitting, standing or kneeling ) We shall all stand before the Judgment seat of Christ Let us not therefore judge (or censure) one another (in these \* *indifferent Gestures* ) any more, but \* See *Augustin.* *ad Simplicianum*, l. 2. qu. 4. Dr. Iohn Burges of the lawfulness of kneeling in the Act of Receiving. Thomas Paybody his last Apology for the gesture of Kneeling in the Act of Receiving the Lords Supper, London 1629. &c others.

judge this rather, that no man put a stumbling block, or an occasion to fall in his Brothers way. Let us therefore follow after things that make for Peace and things whereby we may edifie ( not crucifie, grieve, destroy, excommunicate, or discontent ) each other. Destroy not him with thy meat ( or thy gesture at it ) for whom Christ died. All things indeed are pure, but it is ill for that man who eateth with offence; or to impose any Gesture ) whereby thy Brother stumbleth, or is offended, or made weak. Happy is he that condemneth not himself in that which he alloweth; for whatsoever is not of Faith is Sin to him that doth it.

But to leave this Collateral Discourse of Kneeling at the Sacrament, which some would enforce from this Text; and return to Bishop Andrews passages concerning Bowing AT and TO the Name of Jesus, as a duty of

*the Text.* I shall desire the Readers to take notice of these *Mistakes* and *Errors* (as I humbly conceive them) not onely *conceded*, but clearly *expressed* in them.

His first Error is this, That the name *Jesus* is the name above every name intended in this Text, which *Fathers* and modern *Expositors* gainsay.

His Second, That the name *Jesus* is above all names whatsoever, yea, above the name of God

His Third, That this name *Jesus* is one of Gods own names, and the chiefest name of God.

His Fourth, That this Text enjoynes men to bow TO (not in or at) this very name *Jesus*, and to this name only.

His Fifth, That our Saviour hath left this his name behind him, now his Person is ascended into Heaven, to this very end, that we might do reverence and bow unto it.

His Sixth, That the words of the Text are so plain, as they are able to convince any mans conscience, that they ought to bow to the name of *Jesus* when rehearsed in the Church.

His Seventh, That there is no Writer of the Antients on this place (except *Origen*) but literally understands it, and likes well we should actually perform this duty of bowing to the name of *Jesus* when pronounced.

His Eighth, That *Ambrose*, *Hierome*, *Cyril*, and *Theodoret* (in their Quotations in his Margent) are of this opinion, and thus understand this Text.

His Ninth, That there want not Reasons why we should rather bow to the name of *Jesus*, than to the name of *Christ*.

His Tenth, That *Christ* is not, yea cannot be the name of God.

His Eleventh, That God cannot be annoynted.

His Twelfth, That *Jesus* is the chief name of God, and so by consequence, that *Jesus* could not be annoynted,

noynted, for therein consists the force of this Reason.

His Thirteenth, That the name *Christ* was communicated by God to others, but the name *Jesus*, not, it being a proper name to our Saviour only.

His Fourteenth, That that which is proper, is above that which is holden in common.

His Fifteenth, That *Christ* is not so good as *Jesus*, because the end is better than the meanes, and he was annoynted that he might be a Saviour.

His Sixteenth, That we must bow to the name of *Jesus* with reference to the sence, That is, with reference to the Person of *Jesus*, as he is a Saviour.

His Seaventeenth, That this bowing is no taken-up worship, or humane invention or injunction, but a duty of the Text, directly set down by God himself, yea an A&T which is of Gods own prescribing.

His Eighteenth, That the *Brazen Serpent* was not a thing enjoyned nor instituted by God himself, as this is.

His Nineteenth, That the Superstition occasioned by this bowing cannot abolish it.

His Twentiyeth, That this bowing, as it may be superstitiously used, so it may be irreligiously neglected too.

For the two first of these his Mistakes they are directly confuted by sundry *Fathers*, who make the name here given to Christ, above every name, to be no other, but the name *God*, and that in truth and reality, not mere appellation, as Verse 6. *Who being in the form of GOD, thought it not robbery TO BE EQUAL WITH GOD*, compared with Verse 11. *That every Tongue should confesse that Jesus CHRIST is LORD* so (or in) the glory of GOD THE FATHER, intimate. Witnesse likewise their ensuing Authorities.

1. & 2.

*Tertullian* De Trinitate, lib. Tom. 2. p. 261, 262. Accepit enim nomen quod est super omne nomen, quod ut que non aliud intelligimus esse, quàm nomen *Dei*. Nam quum *Dei* sit solius esse super omnia, consequens est, ut nomen illud sit super omnia, quod est ejus qui super omnia est *Dei*, &c. vid. *Ibid*.

*Athanasius* De Incarnatione Christi contra *Apollinarium*, p. 271. C. Et cum dicit, Ideo super-exaltavit eum Deus, et donavit illi nomen quod est super omne nomen, de Templo loquitur quod est corpus futurum. Non enim qui *Altissimus* est, sed caro ejus exaltatur, carniq; suæ *altissimi* nomen donavit, quod est super omne nomen. Neque verbum *Dei* donatitia ratione hoc nomen accepit ut *Deus* vocaretur, sed caro ejus cum ipso simul, *Deus* appellata est. Non enim dixit verbum *Deus factum est*, sed *Deum* erat verbum: Semper enim inquit, *Deum* verbum, ut ille ipse *Deum factus* est caro, ut ipsius caro efficeretur *Deum verbum*, quem admodum *Thomas* Palpator ipsius carnis proclamavit; O qui es & Dominus meus, & *Deus meus*; utrumque simul *Deum* appellans, &c.

*St. Hilarie*, Enarratio in *Psal.* 2. p. 198. H. Et donavit illi nomen quod est super omne nomen, &c. In forma itaque *Dei* manens formam *Servi* accepit, Scilicet, ex *Deo* homo natus; ut post mortem *Crucis* in nomen quod est super omne nomen exaltetur. In *Deum* namque quia nullum ultra *Deum* nomen est, provehitur eique hoc potenti, id est; ut esset quod fuerat ante, donatur.

*St. Ambrose*, Comment. in *Phil.* 2. p. 10. Et donavit ei nomen quod est super omne nomen, &c. Videtur ergo donum Patris, hoc est esse *Filium*, & nomen ejus super omne nomen sit, hoc est, esse *Deum*. Nomen enim *Dei*; sed per naturam, non per solam appellationem super omne nomen est. Hinc est, ut in nomine *J. su* omne genus scilicet celestium, terrestrium, & infernorum; Sicut ad Romanos significat inter cætera dicens. Ex quibus *Christus* secundum carnem, & super omnia benedictus *Deus*

*in secula, &c.* Consideremus dicta, sic advertamus vim locutionis. Certe nomen quod super omne nomen est DEI NOMEN EST. Sed si per naturam non constat hoc nomen, non est super omne nomen. Appellativum enim nomen in solo vocabulo est, non in nobilitate natura. Et adoptivo Deo non flectit creatura genu, sed vero, non concreature. Et quomodo fieri potest homo sit in gloria Dei Patris? non potest esse, nam ei hoc competit qui natus est ex Deo. In gloria enim Dei Patris esse, nihil differre a Deo est, ut una gloria sit Patri & Filii per communem substantiam & virtutem, &c. With whom Johannes Salisburienfis in Phil. 2. 9, 10. Ms. in Bibl. Bodliana, accord.

Dionysius Alexandrinus, Epistola contra Paulum Samosatensem. Bibl. Patr. Tom. 3. p. 74, 75. Titus Boetrensis in Cap. 1. Evang. Lucæ, Bibl. Patrum, Tom. 4. p. 339. e. Idacius advers. Varimadam loc. ibid. p. 622. a. Casarii Dialog. 1. p. 650. a. Basilus Magnus De Spiritu sancto ad Amphyl. Cap. 8. Tom. 1. p. 180. Agobardus ad Ludovicum Imperatorem, Bibl. Patr. Tom. 9. Pars 2. p. 556 G. H. Paschatius Ratbertus in Math. Evang. 1. 10. Bib. Patr. T. 9. Pars. 2. p. 1156. B. C. l. 11. p. 1177. B. exposit. in Ps. p. 1249. G. Et Paulinus Aquilensis. Patr. contra Felicem Vigeli Epist. l. 2. (thus expound this Name and Text) Et donavit illi nomen quod est super omne nomen, ut in nomine Jesu, &c. Nomen nempe super omne nomen solum VERI DEI EST, verique Filii Dei. Nuncupativum vero, vel adoptativum nomen, non supra, sed infra. Cui inquam, nisi vero Deo omne flectitur genu? Cui Nuncupativorum Deorum, vel adoptativorum Filiorum flectitur omne genu Cælestium, Terrestrium, aut Infernorum? aut quem ex illis omnis lingua confitetur in gloria esse Dei Patris? &c. Donavit illi nomen quod est super omne nomen; virtutis scilicet & Divinitatis quæ in Christo corporaliter in omni plenitudine habitabat. So theie determine.

Aquinas, in his Summs, 3. pars Quæst. 49. Artic. 6. Conclusio, Propter quod, &c. Et dedit illi nomen

quod est super omne nomen, thus expounds it, Ut scilicet ab omnibus nominetur Deus, & omnes ei reverentiam exhibeant sicut Deo: Et hoc est quod subditur, ut in nomine Jesu omne genu flectatur Caelestium, Terrestrium, & Infernorum.

Alexander Alensis, Theologiae Summa pars 2. Quaest. 21: Membr. 1. Artic. 4. thus interprets, Dedit illi nomen quod est super omne nomen, &c. ut quod Deus dare, sit manifestare, patet; nomen quod est super omne nomen, id est Honorificentiam quod vocatur Deus. Chytræus Postill. in Dominica Palmarum, and Zanchius in Phil. 2. 9, 10 with other Protestants, conclude, the name here meant to be GOD essentially; and the Bishops own words, Accepit ut homo quod habebat UT DEUS, admit it for truth. And that it is so, seems past all controversy, if we compare this Text with *Isaiab* 45. 23. and *Rom.* 14. 11, 12. from whence it is taken, As I live saith the LORD, every Knee shall bow TO ME, and every Tongue shall confesse TO GOD; So then every one of us shall give an account of himself TO GOD: If then the name above every name be GOD, not JESUS, as all these define against Bishop Andrews, how is his bowing to the name Jesus only, not to his name God, a duty of this Text? and his that all Antients thus interpret it, true?

Other Fathers and Authors interpret this name above all names, to be the naturall only begotten Son of God, agreeing in substance with the former. Thus Hierom, Theodoret, Sedulius, Remigius, Beda, Haymo, Theophilacti, Anselme, Oecumenius, Musculus, Aretius, Zanchius on Phil. 2. 9. 10. Sancti Procli. Sermo in Transfig. Christi Bibl. Patr. Tom. 5. pars 1. p. 536. C. Euthymius & Beatis 1. 1. Bibl. Patr. Tom. 8. p. 342. C. D. E. Augustinus Contr. Maximin. l. 2. c. 2. Basil. De spiritu Sancto, c. 8. Tom. 1. p. 180. with sundry more resolve.

Others take this name to be the Glory, Majesty, and Power of Christ. So Chrysostom, in Phil. 2. Hom. 7. Theodoret, in Phil. 2. Petrus Blesensis, Sermo 46. Bibl. Patr. Tom.

Tom. 12. pars 2. p. 907. with whom some modern Commentators accord.

Others expound it of the very name *Jesus*, only by way of *Analogie*, or Rhetorical flourish. So *Origen* Hom. 1. super *Jesus* Navæ, Tom. 1. fol. 149. *F. Chrysologus* Sermo 144, 145. *Remigius* & *Haymo* in *Psal.* 2. 9, 10. *Isychius* in *Levit.* 1. 7. c. 24. *Bibl. Patr.* Tom. 7. p. 108. *B. Euthorius* & *Bentus*, 1. 1. *Bibl. Patr.* Tom. 8. p. 346. *E. F. Agobardus* De *Picturis* & *Imaginibus*, lib. Tom. 9. pars 1. p. 598. *C. D. Lucas Tudenfis*, advers. *Albigensium* *Errores*, 1. 2. c. 16. *Bibl. Patr.* Tom. 13. p. 267, 268. *Alcuvinus* Contr. *Felicem Vigel.* Ep. l. 2. Col 810 *B. C. D.* But yet none of all these speak a word of any bowing to, or at this name when read, mentioned; heard, or seen, the chief thing in debate, which the Bishop endeavours to prove and enforce.

Some others assert this name to be the name *Christ*; as *Paschatus Ratbertus*, *Expositio* in *Psal.* 44. p. 1246. *G. Paulinus* *Epistola* ad *Augustinum*, *Bibl. Patr.* Tom. 5. pars 1. p. 210. which verse 11. *That every tongue should confesse that Jesus CHRIST is Lord, &c.* seems to imply.

Others interpret this name, not to be any particular Title, but the very Person of *Christ* himself. So *Brentius* in *Phil.* 2. 9, 10. *Hence Hierom* *Comment.* 1. 3. in *Isaïam* 45. *Greg. Nysson.* de *Anima* & *Resurrect.* *Disput.* p. 194, 212. *Ambrose* *Enar.* in *Psal.* 118. *Ofton.* 20. *Hilare* de *Trin.* 1. 9. p. 64. *Chrysostom* Hom. 32. in *1 Cor.* 12. *Fulgentius* *Object.* *Arrianorum* *Discussio*, p. 204. *Cyrillus Alexandrinus*, de *Incarnatione* unigeniti, cap. 11. 26. *Proffer.* *Expositio* in *Psal.* 102. fol. 236. *A. Paulinus* *Epist.* ad *Aprum* *Bibl. Patr.* Tom. 5. pars 1. p. 187. *B. Sancti Procli.* *Sermo* in *Transfig. Christi*, *Ibid.* p. 535. *E. Arnobius* *Comment* in *Psal.* 64. *Bibl. Patr.* pars 3. p. 262. *A. Agobardus* ad *Ludovicum* *Imperatorem*, *Bibl. Patr.* Tom. 9. pars 1. p. 556. *G. Angelomi Stromata*, in lib. *Regum* 2. c. 12. p. 740. *E. Damascen.* *Orthodoxæ Fidei*, 1. 3. c. 29. p. 433. *C. Simeon* *Theologo*

*Thessalonicensis Archiepiscopus* De Divino Templo, Bibl. Patr. Tom. 12. pars 1. p. 880. C. *Petrus Blesensis* De Transfig. Domini *ibid.* pars 2. p. 915. B. *Nicolaus Cabasila* De Vita in Christo, lib. 6. Bibl. Patr. Tom. 14: p. 127. A. *Papa Innocentius* 5. In Circumcisione Domini, Sermo. 1. Tom. 1. p. 95. De contemptu Mundi, l. 2. c. 15. p. 449. read it thus, *Ipsi, Ei, Illi*, or, *Coram illo* *secetur omne genus*, &c. Not, *In nomine*, or *Ad nomen Jesu*.

Others interpret this name to be LORD (the usual name of God) of which at large before, Section 1.

3. For the Third, *That Jesus is the name of God, and the chiefest name of God.* I answer, That though God the Father, and the Trinity in unity be stiled *Saviour* in the Scripture, as *Isay* 43. 11. *I am, and besides me there is no \* Saviour* (the place which the Bishop quoteth) 2 Sam. 22. 2, 3. *Psal* 106. 21. *Isay* 45. 15, 21. c. 49. 26. c. 60. 16. *Jer.* 14. 7, 8. *Hosea* 13. 4. *Luke* 47. 1. *Tim.* 1. 1. c. 2. 3. c. 4. 10. *Tit.* 1. 3. c. 3. 4, 5, 6. *Jude* 25. *To the only wise God OUR SAVIOUR, be Glory and Majesty, Dominion and Power, now and ever Amen.* Yet we read not in all the Scripture that God the Father was ever called *Jesus*, nor yet that the Trinity in unity, or Deity it self is stiled by this Name. Now *Jesus* and *Saviour* though they accord in signification, yet they differ in this. 1. In Time and Antiquity, *Saviour* being used in the Old Testament, long before Christs incarnation and Nativity; *Jesus* was imposed on him after his Incarnation, *Matthw* 1. 21, 24. *Luke* 1. 31. c. 2 21. 2ly. One of them is a Title of Office or Honour, accruing from some gracious dellverance, the other a proper personal Name imposed on our *Saviour* at his Circumcision (as our Names in Baptisme are) to distinguish him from other men: 3ly. They differ in Phrases and Words, *Jesus* & *Soter*; *Jesus* & *Servator*; *Jesu* and *Saviour*. The words are different, and differently used in all Languages; and that they vary from each other, the very usual phrases in Scripture (*Jesus* \* *Christ*, our *Saviour*, a *Saviour*, which is *Christ* the Lord; our *Saviour* *Jesu*, &c.,

\* V. 10. Before me there is no GOD formed, &c. V. 12. Therefore are my Witnesses that I am GOD precede and follow, Besides me there is no Saviour.

\* *Acts* 13. 23. *Phil.* 3. 20. 2 *Tim.* 1. 10. *Tit.* 1. 3, 4. c. 2. 13. c. 3. 6. 2 *Pet.* 1. 1, 11. c. 2. 20. c. 3. 18.

etc. coupled oft together ) testify ; For if they were Synonimaes it would be a kind of Tautology. And if they are both one and the same , then all men should and would cap and bow to both of them alike, especially since Bishop Andrews tells us , that Saviour is the name above every name, &c. in this Text , and one of \* GODS own NAMES. And if Saviour be the Name, then all must cap and bow to it as well as to the name Jesus; and that , when it is spoken or intended of God in the Trinity, or of God the Father as well of Jesus his only Son, which none now practise, neither doth the Bishop here urge them to it.

\* Alcuinus contra Felicem Ugel. l. 2.

Again, as Jesus is not the name of God the Father, or of the Deity ; so it denotes most properly and immediately nought else but the \* humanity of our Saviour ; it being a name imposed on him as Man at his Circumcision ; rather to difference him from other men, than from the other Persons of the Trinity; whence \* Beda, Anselme, || Alcuinus, Aquinas, and others conclude; Jesus est proprium nomen assumptæ carnis, and Hoc nomen Jesus significat solam naturam humanam : not the Deity or Divine Nature of Christ, as this Bishop mistakes.

\* See Mat. 1. 21. 25. Luk. 1. 31. c. 2. 21.

\* Exposit. Eccl. in Mat. c. 1: Tom. 3. p. 1. || Divinis Officiis, c. 4. n. col. 1147.

For the Fourth, That this Text enjoynes men to bow not barely in or at, but TO the very name of Jesus, and to this name only. It is certainly a grosse Mistake ; for first the words are , *ut tibi genuatur, In nomine*, not *Ad nos men* ; In the name, not At or To to the name, as the || antient English Translations of Trevisa, Tyndal, Coverdale, Matthews, the Epistles and Gospels printed in English at Paris, 1558. the Common-Prayer-books of Edward the 6th. Queen Elizabeth, King James, and King Charles , ( till altered of late by Doctor Cosens ) in the Epistle on Palm Sunday, Bishop Alley, the Bishops Bible, Dr. Fulk, Mr. Cartwright, Bishop Jewell, and all our antient English Writers who cite it, read it. Now to bow in the name , and to bow to the name of Jesus, are two different things of various natures; Therefore this Injunction to bow in the name is no warrant for

4.

|| Here p. 2, 3, 4.

any to bow to the name of Jesus, which this Text requires not.

\* See Dr. Fulk,  
Mr. Cartwright,  
Dr. Willet, Bp.  
Jewel, Bp. Mor-  
ton and others.  
|| See here, p.  
36, to 48.

2ly. This bowing to the name of Jesus, as a divine worship, adoration and duty of the Text, is as great Idolatry as to adore and bow to his Cross, Picture, Body, or consecrated Bread in the Sacrament, &c. which we \* all condemn in Papists; yea, it makes our bowing at to be really TO the name of Jesus, and the very same with that of the Papists, which our || Protestants condemn as Superstitious and Idolatrous in them.

3ly. The fore-alleged Fathers and Authorities prove, That the name *Iesus* is not *the name above every name* intended in this Text; therefore there is no ground to bow to it, and it alone.

4ly. *Cyrillus Alexandrinus* in *Hesaiam* lib. 5. cap. 55. Tom. 1. p. 262. F. In *Iohannis Evangelium*, l. 11. c. 17. p. 666. A. De *Incarnatione Unigeniti*, cap. 11. Tom. 1. 2. p. 114. E. & *Dialogus de Trinitate*, l. 3. p. 270. A. reads it thus. *Et dedit illi nomen quod est super omne nomen, ut in nomine Iesu Christi omne genua flectat*, joyning the name Christ with Jesus. *Synodus Francofurdie ad Menam habita*, sub *Adriano Papa 1.* thus, *Cessate cum adoptivum nominare, qui verus Deus, & verus Dei Filius, in cuius nomine omne genua flectatur celestium, terrestrium, & infernorum.* *Dionysius Alexandrinus*, *Epistola contra Paulum Samosatensem*, thus. *Propter quod Deus exaltavit illum, & donavit illi nomen quod est super omne nomen; ut in nomine eius omne genua flectatur, &c.* *Arnobius*, *Comment. in Psal. 88.* thus, *Ego Primogenitum ponam eum, ut in nomine eius omne genua flectatur, &c.* *Angelomus* in his *Stromata* in libr. *Regum 3.* cap. 8. thus. *Christo enim propter gloriose meritum Passionis datum est nomen, ut in nomine eius omne genua flectatur, celestium, terrestrium, & infernorum.* *Paschasius Ratusbertus*, in *Mat. Evang. l. 10.* thus. *Et donavit illi nomen quod est super omne nomen, ut in nomine Domini omne genua flectatur celestium, terrestrium, & infernorum.* Attributing this bowing of every knee, not at all to the Name, but Person,

Person, Deity of Christ expressed, represented by any name, as *Isay* 45. 23. *Rom.* 14. 9, 10, 11, 12. expressly do, Every Knee shall bow, TO ME, &c.

For the Fifth, That Christ hath taken his Person out of our sight, but hath left his name Jesus behind to us, that we may shew by our reverence and respect unto it, bow much we esteem him, &c. As it abstracts and severs Christs Person from his Name, and contradicts *Mat.* 28. 20. And lo I AM WITH YOU ALWAIES EVEN UNTO THE END OF THE WORLD; so it makes much for, and directly justifies the Papists Adoration of their Hostia, Images, Crosses, and the Name *Jesus* \* carved, written, painted, or printed in a Book, Wall, Frontispiece of a Jesuites Works, or under or over a Crucifix, as well as to his Name, when barely pronounced. At the sight of which Name, no Prelates, nor Protestants, and I think few Papists usually bow.

5.

\* See Sect. 3.

2ly. It is not, yea cannot be grounded on that Text of *Psalms* 111. 9. ( *Holy and reverend is his name* ) quoted by the Bishop to warrant it; That name being only the glorious name of LORD, there attributed to God himself, as is evident by *Verf.* 1, 2, 11. &c. by sundry \* parallel Texts of Scripture, and the words themselves, which are spoken in the Present, not Future Tense, *Holy and reverend IS his Name.* Now this Name *Jesus* was then neither *holy* nor *reverend*, because then not known, nor given to, or imposed on our Saviour Christ as God and Man; Therefore it could not be the Name which the Psalmist writes of.

\* *Deut.* 18. 58.  
*Pl.* 72. 18, 19.  
*Pl.* 99. 3. *Isay*  
 57. 15 *Jer.* 10.  
 \* *C.* 44. 16.  
*Ezek.* 39. 1, 7.  
 25. *Mal.* 1. 11.  
 14 *C.* 2. 23, 5.

3ly. Christ hath left behind him all his other Names, as *Emanuel, God, Son of God, Lamb of God, Lord, King of Kings, Lord of Lords, King of Saints, Head of the Church, chief shepherd of the sheep, God, &c.* as well as this, he hath not carried them, or any of them quite away to Heaven with him, and left *Jesus* alone behind him on Earth; Therefore we should either reverence, bow to them or him, in and by them all alike, if this Reason proves good; or else give no special adoration, bowing,

or reverence unto this Name *Jesus* alone, since we do it not to any of the rest, he left behind him.

For the Sixth, That the words of the *Text* are so plain, as they are able to convince any mans conscience, that he ought to bow to the name of *Jesus*, when recited or uttered in the Church. It is an experimental untruth; We see they convince not the consciences of most men now; They convinced not the Consciences of any of the Fathers, primitive Churches, Christians, antient Expositors, or modern Protestant Commentators on this *Text* heretofore, nor any forein Protestant Churches at this day; Neither are they (I dare confidently aver it) sufficient to convince any intelligent Christians conscience, upon due examination, now, That this bowing at, or to the name of *Jesus* only, which the Bishop only contends for, is a duty of this *Text*; there being nothing either in the sense, or words, that can manifest it to be a Duty upon evident and infallible grounds, though all acknowledge that the same subjection, adoration, prayer, and divine worship are due to Christ as are to God the Father, and to the holy Ghost, but no other.

For the Seaventh, That there is no Writer of the Antients on this place (except Origen) but doth literally understand it, and likes well, that we should actually perform this Bowing now contended for. If we take it absolutely in it self, it is a most apparent untruth, since not one of the antient Fathers or Expositors extant in Print or Manuscripts hath so expounded it, or made any mention of this duty: But if we take his words as he hath qualified them, (And there is no Writer, no not of the Antients, on this place, that I can find, &c.) We must either conclude, That the Bishop, though very learned, never sought after any Antient Writers on this place; or at least, That he never found out any, or mistook their words or meaning, since there is not one of them extant that ever gave this his exposition of them.

For

8.

For the Eighth, That *Ambrose*, *Hierom*, *Syrill*, and *Theodoret*, (the only Antients he mentions, in the places barely quoted in his Margent, not reciting their words at large) concur in judgement with him, in this kind of bowing at, or to his name, and thus understand this Text: It will appear far otherwise, if we survey their words. \* *St. Ambrose* his words are

\* *Hexameron*,  
l. 6. c. 2.

these. *Quid de Officio pedum loquat, qui totum corpus sine ulla sustinent oneris injuria?* Flexibile genu quo præ cæteris Domini mitigatur offensa, ira mulcetur, gratia provocatur. Hoc enim Patris summi erga Filium donum est, ut in nomine Jesu omne genu curvetur, Cælestium, Terrestrium, & Infernorum, & omnium lingua confiteatur, quoniam Dominus Jesus, in gloria est Dei Patris. Duo enim sunt quæ præ cæteris Deum mulcent, humilitas & fides. Pes itaque exprimit humilitatis affectum, & sedule servitutis obsequium: Which place desciphering only the principal uses and offices of the feet, vizt. to appease the Lords wrath, and procure Gods favour by bending the knee to him, (not Jesus) in the affection of humility, by Humble Prayer in the name of Christ, and diligent service and obedience, makes nothing at all for genu-flections, or bowings to, or, at every recital of the name Jesus, (not here mentioned by *Ambrose*) much lesse when we are on our knees praying to him, when some superstitiously bow down their heads to and at this name. Neither doth *St. Ambrose* in his Commentary on *Pbil.* 2. 9, 10. or in any other place of his works, where he dilates upon it, make any such literal Exposition of this Text, or name as is pretended, so as his Quotation is impertinent.

\* *St. Hierom's* alleged authority, is far more impertinent to his purpose. His words are these. *Mibi incut vabitur omne genu, & jurabit & confitebitur omnis lingua Deo.* On which words of *Isaiab* he thus descants. *Sed & hoc jurat, quod idolis delectis omne genu ei flectatur Cælestium, Terrestrium, & Infernorum, & omnis per illum juret lingua mortalium: in quo perspicue significatur, popu-*

\* *Comment.*  
in *Isaiam*, l. 13. c. 2.  
c. 45.

lan Christianum: Moris est enim Ecclesiastici CHRISTO genu flectere. Quod Judæi mentis superbiam demonstrantes, omnino non faciunt. Sed & omnis lingua cunctarum gentium Barbararum, non in Synagogis, sed in Christi Ecclesiis confitetur Deum, &c. In all which passages, 1. The name Jesus is not so much as once mentioned, much less is there any intimation of bowing to it, when recited. 2ly. All the Argument the Bishop can hence collect, is but this. It is an Ecclesiastical custom for Christians to pray kneeling, or bow their knees to CHRIST, (not JESUS) in their publick and private Prayers; Ergo it was then an Ecclesiastical custom to bow the knee to and at the recital of the name of Jesus only, but not to or at the name of Christ; whereas the contrary would better follow: Ergo it was then an Ecclesiastical use for Christians to bow their knees at, to the name of Christ, not to or at the name of Jesus, which refutes all his reasons and Arguments to the contrary. 3ly. His Text is only *Omne genu Fleatur, & moris est Ecclesiastici, Christo genu flectere*: not, *ad nomen Jesu*, or *in nomine Jesu*, or *Christi*: This Father here speaks only of the Person, not of the name of Christ, or Jesus: Therefore he gives no colour at all for any bowing to or at the name of Jesus, as the Bishop suggests, punctually against his words.

\* In Hesaiam, l.  
4. c. 45. Orat. 3.

For \* St. Cyrills authority, it is only this. *Quid est igitur quod annunciatum est? Salus & conversio omnium ubique gentium: Mihi enim inquit, flectet se omne genu, & jurabit omnis lingua per Deum. Flectet se genu Deo, & nomen ejus ab omnibus in juramento adhibebitur, quid aliud significat, quam omnium conversionem & agnitionem & conjunctionis cum ipso patefactionem? Qui enim per conversionem ad Deum redeunt, prorsus nec genu immundis spiritibus flectunt, neque lingua illos ut Deos circumferunt. Non enim per ullum aliquem jurabunt tanquam per Deum sed unum natura & verè esse agnoscetes ejus jugo cervicem supponunt & genu flunclunt; & si legitime jurare velint, ejus solius mentionem faciunt.* Where observe, 1. That  
in

in all this quotation, the word or name JESUS is not so much as once mentioned, much less any bowing to or at his name Jesus. 2ly That the name and person only of God is mentioned, to whom all Nations leaving their unclean spirits, Idols, should in time be converted, submit themselves, adore and swear by his name alone. Ergo it is a duty of the Text, for all to bow at every recital of the name *Jesus*, (not here mentioned) is a very Un-episcopal inference from this Fathers passage.

\* Theodoret's words are as little to the purpose. *Et donavit illi Nomen quod est super omne nomen, &c. Non ergo ea accepit quæ non prius habebat; sed accepit ut homo quæ habebat ut Deus. Nomen autem quidam interpretati sunt gloriam. Ego autem ex Epistola ad Hebræos invenio aliam Apostolici dicti intelligentiam: Cum enim dixisset, || Sedet ad dextram Majestatis in excelsis, tanto melior Angelis effectus, quanto excellentius præ illis nomen hæreditavit, interpretatur nominis differentiam, & dicit: Cui enim dixit aliquando Angelorum, Filius meus es tu, ego hodie genui te? Et rursus; Ego ero illi in patrem, & ille erit mihi in Filium? Hic ergo hoc etiam dicit, quod eum seipsum humiliavit, non solum non perdidit quod habebat ut Deus, sed hoc etiam accepit ut homo. Ut in nomine Jesu omne genu flectatur Cælestium, Terrestrium, & Infernorum. Cælestes appellat potestates, quæ sub aspectum non cadunt; Terrestris autem, homines qui adhuc vivunt; & Infernorum autem, hoc est, eos qui sunt sub terris, illos qui sunt mortui. If then this name above every name, &c. be not the name *Jesus*, but this name, the only begotten Son of God, (as Theodoret expressly concludes from St. Paul's Epistle to the Hebrews) then here is no warrant for any bowing to or at the name of Jesus, or to or at this name alone, or at every recital of it, in these words of his. So that these four Fathers are all point-blank against (not for) the Bishops Expiration in the least degree, who therefore cautelously concealed what they writ, here truly and fully cited.*

\* In Phil. 2.  
9, 10, 11.

|| Heb. 1. Psal.  
2. 2 Reg. 2.

For

9.

For the Ninth, *That there want not Reasons why we should rather bow TO the name of Jesus than of Christ.* I answer, that there can be no Reasons alleged for it out of Scripture, neither hath this Bishop, nor any other yet produced any reasons of this kinde; What reasons therefore he or others have coyned out of their own working Brayns, Fancies either without or against the Scripture, Why men should bow to or at the name of Jesus, not to or at the name Christ, are not worthy the name of *Reasons*; And if the Bishops Reasons here produced be well examined, we shall find them both *unreasonable* and *untrue*, if not absurd, making wholly against his Conclusions, nothing for them, As the ensuing particulars will manifest.

10. &amp; 11.

His first Reason, why we should not bow to or at the name of *Christ*, is this, *Because Christ is not, yea cannot be the name of God; For God cannot be annoynted.* In which there are two most grosse mistakes. First, That *Christ* is not, yea cannot be the name of God. Secondly, That God cannot be annoynted. The first of these is directly contrary, 1. to *Athanasius* his Creed, where it is twice repeated, *So God and Man is, one Christ.* 2ly. to the 2d. Article of the Church of England, and the 29th. of Ireland, which thus resolve. *The Godhead and Manhood were joyued together in one Person, never to be divided, WHEREOF IS ONE CHRIST, VERY GOD AND VERY MAN.* 3ly. To expresse Scripture, Rom. 9. 5. *Of whom as concerning the Flesh Christ came, who is over all, GOD BLESSED FOR EVER.* 4ly. To all antient and modern Writers, who thus conclude, and positively affirm against the Arrians, *\* Christus est Deus, That Christ is God, and that Christ is both God and Man; Which Propositions were false, if Christ were not the name of God. Certainly Christ is the name of the Sonne of God, of the second Person in the sacred Trinity: All Christians are to believe in Christ; to pray to God in the name of Christ. They are likewise \* baptized into Christ, and in the name of Christ; yea they*

\* *Alcimus contra Felicem Ursel. ep. lib. 2. col. 106, to 810. & Proclus. Cassianus, with others cited by him, & lib. 3. || Gal 3. 27, 29. c. 2. 17, 20, 21. \* John 14. 2.*

they are named *Christians* from the name of *Christ*, not *Jesus*, as the *Jesuites* name themselves from his name *Iesus*. Therefore *Christ* certainly is the name of God, and of our Saviour's Divinity, as well as of his Humanity.

This verily *Irenæus* testified of old, *Adversus Hæreses*, l. 3. c. 20. p. 333. *In Christi n. nomine, subauditur, qui unxit, & ipse qui unctus est; & ipsa unctio in qua unctus est. Et unxit quidem Pater: Unctus vero est Filius, in Spiritu qui est unctio, quemadmodum per Isaiam; Sermo. Spiritus Dei super me, propter quod unxit me; significans & unguentem Patrem, & unctum Filium, & unctionem qui est Spiritus.* The name therefore of *Christ* (in *Irenæus* his Divinity) takes in the whole three Persons of the *Trinity*, and so is the name of God in his repute. This was *Arbanasius*, his Assertion in his Declaration, *Quod Christus sit verus Deus*, &c. p. 371. C. D. *At qua ratione possit Christus vocari Christus, si nudus homo sit? contra idem ille si verbo coadunatus sit merito ponuntur Christus & Dei Filius, jam olim Prophetam paternam in eo substantiam his verbis protestantem; & emittam Filium meum Christum, &c. Missionem autem & declarationem idem esse cum unctione frequenter invenimus, &c.* The same we shall find in *Damascen*, *At nos Christum haud quaquam unius compositæ naturæ esse asserimus, &c. Christi porro vocabulum persona esse dicimus, ut quod unimodo vocatur, sed duplicem naturam significet. Ipse etenim seipsum unxit, corpus videlicet divinitate unguens ut Deus, unctus autem ut homo, quandoquidem ille hoc & illud est; unctio porro humanitatis est divinitas.* And *Euchæmus* in his *Commentarie*, *ibid.* p. 266. D. *Sanctorum Patrum concordis sententia Christus nomen Hypostasice est, & personæ duarum naturarum significativum, divine scilicet & humanæ: Hinc Christus neque solam humanitatem, sed utramque earum in unica persona hypostaticè unitam. Idcirco dicitur litera, nomen Christus non est unimodè dictum, id est, de una natura: Neque n. id nomen Christum de sola dicitur naturæ divinæ, neque solam notat humanam naturam, sed utram-*

H Nota.

que sunt in uno supposita unitam. Nam ipse Christus est, hoc est illud, nullo & Deus; || prout nomen illud singulariter, & unice Domino nostro attribuitur; Significatque ipsum unum excellentissima & divina unitione, carnem scilicet ejus sacrosanctam Dietatis oleagine stabiliter perassam, que sancte super divina est unitio & soli Domino nostro congrua. In qua Divinitas est unigenitus & sanctissima Christi humanitas unum, ipsa quoque divinitas unio est, et ejus humanitas quod ungitur. With which the Resolution of Aquinas, and others accords.

2.

For the Second; That God cannot be annoynted: It is most false; For God the Father annoynted God the Son, with God the Holy Ghost; witnesse Pal. 45. 6; 7: & Hebr. 1. 8, 9. Thy Throne (O God) is for ever and ever, the Scepter of thy Kingdom is a right Scepter. Thou lovest righteousness and hatest wickedness, therefore God, thy God hath annoynted thee with the Oyl of Gladness above thy Fellows. Thus the Fathers from these Texts inferred; resolved long ago, 1. Athanasius, 2. Hilarie, 3. Ambrose, 4. Augustine, 5. Primasius & others 6. Cyrillus Alexandrinus, 7. Venerable Bede, 8. Isychius, 9. Paschasius Radbertus.

1. Orthodox Athanasius, Contr. Arianos, l. 2. p. 86. 'A. B. C. Non n. dixit, ideo unxit te, ut Deus, aut Rex, aut Filius, aut verbum fieres; nam & antea tuus ipsum erat, semperque est, sed potius propterea, quia & Deus, & Rex es, ideo inunctus es. Non n. alteris us erat conjungere hominem cum Spiritu Sancto, quam tui ipsius qui es imago Patris, ad quam ab initio creati eramus, quoniam tuus est Spiritus. Ceterum, quia Deus est, quia Rex aternus, & splendor, & character Patris, ideo ipse est qui expectabatur Christus, &c. Quid igitur miri aut quid incredibile, si Dominus qui Spiritus, ipse nunc unctus Spiritu infundi?

2. St. Hilarie De Trinitate, l. 4. p. 21. F. G. thus concludes him, 'Ait n. in Psalmis; Unxit te Deus, Deus tuus, Discernat legentis intelligentia unum & ungentem; distingue te & tuus; ad quem & qui sic sermo

sermo demonstrat. Superioribus, n. dictis hic confessi-  
onis ordo subiectus est. Dixerat namque, Sedes  
tua Deus in seculum seculi, virga directionis tue  
virga regni tui, dilexisti iustitiam & odisti iniquita-  
tem, nunc quoque his adiecit, propterea unxit te  
Deus. Deus tuus, Deus ergo Regni æterni ob meri-  
tum dilectæ iustitiæ & perosæ iniquitatis a Deo suo  
unus est. Nunquid intelligentiam nostram aliqua  
saltem nominum intervalla confundit. Nam discre-  
tio tantum Personæ in te & tuus, posita est, in nullo  
tamen naturæ distincta confessione. Tuus enim rela-  
tivum est ad autorem, & verò ad eum qui ex autore  
est significationem. Est enim Deus ex Deo, Prop. et a eo-  
dem ordine consistentes, Unxit te Deus, Deus tuus, &c.

3. St. Ambrosi De Fide l. i. c. 2. adds his suffrage to  
the former, Denique habes in Psalmo quadragesimo quarto,  
quod & Deum Patrem, dicit Propheeta, & Deum Filium  
declaravit, dicens; Sedes tua Deus in seculum seculi;  
& infra, unxit te Deus, Deus tuus oleo lætitiæ præ con-  
fortibus tuis: Deus est qui ungit, et Deus qui secun-  
dum carnem ungitur, Deus Filius: Denique quos ha-  
bet unctionis suæ Christum nisi in carne consortes? Vide igitur  
quid Deus a Deo unus, &c.

4. St. Augustin proves it is most fully and punctually  
in Psal. 44. Enarratio. Propterea unxit te Deus, Deus  
tuus. Et vide quomodo sit, Propterea unxit te  
Deus, Deus tuus. DEUS UNGITUR A DEO. Ecce-  
nim in Latino putat idem casus nominis repetitus;  
in Greco autem evidentissima distinctio est, quia u-  
num nomen est quod compellatur, & alterum ab  
illo qui compellat. Unxit te Deus, O tu Deus, un-  
xit te Deus tuus; quomodo, si diceret, Propterea  
unxit te O tu Deus, Deus tuus. Sic accipite, sic intel-  
ligite, sic in Greco evidentissimum est. Ergo quis  
est Deus unus a Deo? dicant nobis Iudæi. Scrip-  
turæ ipsæ communes sunt. Unus est Deus a Deo,  
unum audis, Christum intellige, etenim Christus à  
Chrismate. Hoc nomen quod appellatur Christus,

unctionis est, nec in aliquo alibi ungebantur Reges  
& Sacerdotes nisi in illo regno, ubi Christus pro-  
phetabatur & ungebatur, & unde ventrum erat  
Christi nomen. Nusquam est alibi omnino in ulla  
gente, in ullo regno. Unus est ergo Deus a Deo.  
Quo oleo, nisi spirituali? Oleum n. visibile in figo  
est, Oleum invisibile in Sacramento est. Oleum Spi-  
rituale intus est, Oleum visibile exterius est; Unus  
est nobis Deus et missus est nobis, et ipse Deus ut  
ungeretur homo erat, ut Deus esset, ita Deus erat,  
ut homo esse non redignaretur. Verus homo, ve-  
rus Deus, in nullo falsus, in nullo falsus, quia ubi  
que verax, ubique veritas. Deus ergo homo, et  
ideo unus Deus, quia homo Deus et factus est  
Christus. The like he asserts \* elsewhere.

\* Tract 7. in  
Evangelium se-  
cundum Johan-  
nem, Sermo 7.  
& in Maxim.  
l. 2. all cited  
by Beda Expo-  
sit. in Hebr. 1.

5. So Primasius, Remigius, Haymo, Anselmus, Theophi-  
lact, Oecumenius on Heb. 1. 9. read it thus, O Deus  
(Filium) unxit te Deus, (Pater) &c. all agreeing that  
God the Son is anointed by God the Father, with  
God the Holy Ghost.

6. Cyrillus Alexandrinus Contr. Julianum l. 8. Thus  
Comments on this Text. Propterea unxit te Deus, Deus  
tuus pra omnibus consortibus tuis. Vides? Deus unge-  
tur Deo, &c.

\* Operum Tom.  
2. Col. 530.  
531. Tom. 6.  
Col. 771. 772.  
a miss. subhplace

7. Thus also our \* Venerable Beda resolves, Expositio  
in Psal. 44. & Heb. 1. O Deus verbum, Deus tuus, id est,  
Deus Pater unxit te, &c. Unus Deus a Deo, often  
repeated.

8. Iyschius in Levit. cap. 8. concludes. Neque Christi  
Divinitas post unctionem ab humanitate dividitur, sed si-  
cuti dicatur, siue generari, siue pati, siue resurgere, siue as-  
sumi dicimus, hoc incarnatum verbum non dividentes, &  
dicentes hominem quidem unctum, Deum autem non  
unctum: Sed Deum eundem simul ac hominem:  
Hoc N. & David. siue aliqua dubitatione approbat quum  
dicit: Sedes tua Deus in seculum seculi, virga recta  
est, virga regni tui, dilexisti iustitiam & odisti iniqui-  
tatem, propterea unxit te Deus, Deus tuus: Ceteris  
Deum

Deum dici qui ungitur est, quia unguendo sua inposi-  
tissimum est quod sibi ipsi qui incarnatus est vindicat.

9. Paschasius Ratbertus Expolit. in Psal. 44. sings  
the same tune. Quid sequitur? Propterea unxit te  
Deus, Deus tuus: Primum Dei nomen vocativo casu in-  
telligendum, sequitur nominativo: Quia alius est Deus  
qui ungitur, alius ille a quo ungitur: Tuus N. cum  
dicit, relativum est ad autorem per quem ungitur in Re-  
gem, &c. Unde ait, Propterea unxit te Deus, Deus  
tuus: Deus ergo in Regnum, ab meritum iusticie,  
dilectio, & perse iniquitatis a Deo tuo unctus est, id est,  
Filius a Patre: Non enim intelligentiam nostram ali-  
quod confundit intervallum ubi discretio Personarum duo-  
bus distinguitur praxominibus, videlicet, te & tuus; Non  
quod natura distinguatur deitatis, cum dicitur, unxit te  
Deus, ac deinde additur, Deus tuus; Nam cum dicit,  
Deus et Deus, ostenditur una natura, una deitas, quia  
ille Deus qui ungitur ab eo Deus est qui ungit; Et si  
Deus a Deo est, nihil aliud quam Deus est: Pro-  
pheta eo ordine narrante, Unxit te Deus Deus tuus,  
&c. What more punctual then all these concurrent Fa-  
thers, against this false, dangerous Paradox of Bp. An-  
drea, That God the Son was not, yea cannot be anoi-  
nted? I could adde a whole Grandjury more of other  
learned Writers to the same effect; but shall conclude  
with Gulielmus V. sum. Nullus enim est, non tam donorum  
acceptio, que competit soli humanitati, sed & ordinatio ad  
officium Mediatoris, que competit etiam Divinitati:  
Evisagitur sola humanitas potest accipere Spiritum sanctum,  
tamen non sequitur exclusio Divinitatis ab uncti-  
one, quatenus est designatio ad officium, &c. Of  
which you may read much more there to the like  
effect.

\* On Psal. 45.  
and Heb. 1. and  
on the Creed.

And here we will next examine the Bishops Argu-  
ment, and retort it thus upon him. That name which  
is not the name of God, to it we must not bow. So  
the Bishop argues. But the name Jesus is not the name  
of God; Ergo to it we must not bow.

The Major is the Bishops own reason, Words; The Minor is already proved. And it may thus be evinced by his own reason last refuted. That name which is ascribed to Christ, who is, and as he is annointed, is not the name of God: For God (as the Bishop avers and resolves) *cannot be annointed*. But the name Jesus is ascribed to Christ, who is, and as he is annointed, witnesse *Acts 4. 26, 27. For of a truth against thy holy Child JESUS, whom thou hast annointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. And Acts 10. 38. God annointed Jesus of Nazareth with the Holy Ghost, and with power:* Therefore we must not bow at or to the name of Jesus, because it is not the name of God, since both these Texts resolve that God annointed JESUS.

Invert we now the Argument against this Bishop, and then see what conclusion follows. That name which is the name of God, to and at that name we ought to bow: So the Bishop argues. But the name of Christ, as I have proved, (especially the names God, Jehovah, Lord, Emmanuell, Spirit, Father, Holy Ghost, &c.) are the names of God: Ergo to and at them and every of them we ought to bow. Again, Every name receives its dignity from the Person whose name it is: So the Bishop. But every of these names of our blessed Saviour, is the name of that Person who is God as well as Man. Therefore to and at every of these his names we ought to bow, and not at his name Jesus only, which principally denotes his humanity.

For his Thirteenth Paradox, *That the name Christ was communicated by God to others, but the name Jesus not, for that is proper.* It contains a double Fallshood. For First, We read of a common person who is stiled Christ, or The Christ, or Jesus Christ, in Scripture, but only our Saviour Christ; Neither find we this single stiled Christ; in our English or Latine Translations, applied to any but our Saviour; Nor yet the title of Messiah, but

but to one anointed Lord and Saviour alone, who was anointed with the oyl of gladness above his fellows. Yea although that antient Kings, Priests, and Prophets, might be called *Christi*, because anointed; yet none of them all were so anointed as the Lord Christ. For they were anointed with some graces only, in a measure, but Christ had the use of all graces, without measure. They were anointed some as King and Priest only, as Melchisedech; some as King and Prophet only, as David, some as Priest & Prophet, as Samuel, but Christ only and alone was anointed as King, Priest, and Prophet; they all only with oyl; He with the Deity it self: so as the name Christ in this respect was peculiar to Christ alone. Thus he was anointed above his Fellows; so as the name Christ is as (yea more) proper to him, as the name Jesus, which meeteth with the next Argument of the Bishop. The name Jesus was communicated to Josiab, and divers others beside and before Christ, not appropriated to our Saviour only. Thus the Bishop confesseth himself for a truth, which is evident by Hebrews 4. 8. Acts 7. 45. Colossians 4. 11. Wherefore I shall thus retort this his prime Argument against himselfe. That name of Christ which was communicated to others by God in Scripture, at and to that we must not bow. But this name Jesus was communicated to others by God in Scripture: Ergo at and to it we must not bow. Again, That name which is proper to our Saviour only, at and to it we ought to bow: So the Bishop. But the names of Christ, Messiah, Emmanuel, Lamb of God, only begotten Son of God, &c. are proper only to our Saviour, and not communicated unto others. Ergo at and to them we ought to bow, and not at or to his name Jesus. Moreover,

That name which is proper, as the name of Jesus is, (quoth the scurrilous Bp.) is above that which is common, and the name of Christ is as yea more proper to him as his name Jesus, for he was anointed above his Fellows: Ergo to be bowed to as well is the name Jesus. Again, If this position of the Bishop be true, mark the

the inevitable dangerous consequences, The names *Iesus, Christ, Emanuel, Father, Son, Spirit, Word, and Holy Ghost*, are all personal and proper to each person of the Trinity, *Ergo* they are all to be bowed to, and above the names *Iehovah, God, Lord*, and the like, or the Deity itself, which are common to all three persons in the Trinity; as *Athanasius Creed* informs us at large. Pretty Divinity for a Bishop to assert; yea pretty Philosophy, Policy and Morality too; for then it will follow, *Ergo* Every mans private Person, Estate, Safety, Wellfare is above, and ought to be preferred before the Republick which is holden in common. *Ergo* private Prayers, Ceremonies, Scriptures in an unknown tongue, and private Masses, (which are proper to Mass Priests, who alone communicate,) are above publick Prayers, Masses, Scriptures in the vulgar tongue, and the Communion which is equally distributed unto all the Faithfull; yea private Conventicles are above, far better than our publick Church assemblies. Such are the consequences which will follow, from this new Episcopal paradox & ratiocination if admitted orthodox

15.

Again, *Christ* (saith the Bishop) is annoynted, To what end? To be our Saviour, That is the end then, And ever the end is above the means: And what else? *Ergo, Iesus is above Christ*; the Deity annoynting inferiour to the Saviour annoynted; and to mans Salvation; and *Christ* the Head and Saviour of his Church & Members, inferiour to his Church, Members who are saved; strange heterodox, untheological, if not heretical Consequences. To discover falleness, sophisme of this his illogical reason, we must observe, that *Christs* unction was that which authorised him to be a Saviour, without which he had been no Saviour. Now this is a ground in Logick and Philosophy, *Quicquid efficit tale est magis tale; et Omnis causa est dignior suo effectu*; The Kings Power and Authority which makes a Man a Judge, or Officer, is greater, supreamer, than the Judge or Officer made by him; the Deity of *Christ* and of the Holy Ghost annoynting, is greater than; is above the Humanity annoynted;



\* *Acts* 4. 12.  
Neither is there  
Salvation in any  
other, for there  
is none other  
name under  
heaven given  
among men,  
whereby we must  
be saved

|| *Lu.* 1. 69. 77.  
c. 2. 30 c. 3. 6. c.  
9. 9 *Acts* 4. 12.  
*Jude* 3 *Isa* 62.  
11. *Mt.* 7. 7. *Pf.*  
62. 1, 2, "

17.

\* See *Self* 2.

*Jesus*; The sence of this Name is, a Saviour, (or rather \* Salvation) he bring therefore styled *Jesus*, because he shall save his People from their sins, *Mat.* 1. 21. *Luke* 1. 31. Well, admit it, Then Saviour being the sence, we must all henceforth bow at and to the name Saviour when recited, rather than the name *Jesus*. But who thus bows at or to the name Saviour, which is the sence of it? Not one; for none presse nor practise it as a duty, no not the Bishop himself. In a word, || *Salvation*, rather than Saviour is the sence of this Name, and who ever worshipped *Salvation* in the abstract, when *Jesus* is pronounced, by bowing at and to the name *Jesus*?

That this is no taken-up worship, &c. but an *Act* of Gods own prescribing, and a duty of the Text, directly set down by God himself, is but a mere Imposture. Had it been so, I wonder that the Apostles, the primitive Christians, Churches, Antient Fathers, and those who have commented largely on this Text, were so blind, as not to see this duty, so directly set down by God himself in the Text, for many hundred years together; Yea, I wonder much more that \*Popes, & Papists only were so quick-sighted as to be the first Descriers of it, even in times of greatest darknesse! For my own part, since this duty was never discovered till of late, and that upon such slender evidence, reasons produced by the Bishop, which are sooner answered than propounded, I shall crave leave to dissent, that it is a duty of the Text, till I see clearer proofs than any yet alledged by this Bishop or his Followers, so much mistaken in the Premises. I shall onely adde for a close, That if the bowing of every knee, and kneeling at or to the Name *Jesus* when ever mentioned in the Church, be a Worship of Gods own prescribing, and a duty of the Text directly enjoined by God himself, as this Bishop positively concludes, then by the self-same Text they must likewise kneel and bow their knees when every tongue confesseth that *Jesus Christ* is Lord, in or to the glory of God the Father, they being both coupled together

together in this Text, and to be performed with one posture of bowing the knee. Hence we read, Rev. 4. 10, 11, 12 c. 7 10, 11. 12 c. 14. 3, to 9. c. 15. 3. 4. c. 19. 4. That when the 4. Beasts and others, gave glory, and honor, and thanks, and prayse to him that sitteth on the Throne, and cryed, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come; the 24. Elders, Angels and others did all fall down on their Faces and Knees before him that sate on the Throne, and worshipped him that liveth for ever and ever, casting their Crownes before the Throne, and saying, Thou art worthy O Lord to receive Glory, Honor, Power and Blessing, for thou hast created all things; Blessing, and Glory, and Wisdom, and Thanksgiving, and Honor, and Power, and Might be unto our God for ever and ever, Amen. The same in substance with Gloria Patri, &c. And at the Communion when the Minister and People say, Almighty and everlasting God, &c. through Jesus Christ our Lord, to whom with thee (O Father) and the holy Ghost be all honor, and glory world without end, Amen. O Lord and heavenly Father, &c. through Jesus Christ our Lord, by whom, and with whom, in the unity of the Holy Ghost, all glory and honour be unto thee O Father Almighty, world without end, Amen. Glory be to God on high, &c. We prayse thee, we bleis thee, we worship thee, we give thanks unto thee for thy great GLORY, O Lord God, heavenly King; God the Father Almighty. O Lord the only begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, &c. have mercy upon us. For thou only art holy, thou only art the Lord; thou only O Christ, with the Holy Ghost art most high in the glory of Glory of God the Father, Amen. (the same with Phil. 2. 9, 10, 11. and Gloria Patri in effect, if not in words.) They all use and are enjoined by Rubricks to kneel down on their Knees, and repeat these Prayers, Thanksgivings kneeling In all which over-zealous bowers at the name of Jesus, usually bow their heads, bodies, whiles kneeling on their knees, when the name Jesus is mentioned only, not at any other of his names coupled

Q 2

with

with it, nor at, to the names of the Father and Holy ghost rehearsed with it. With what color of Scripture, sence, reason do or can they then practise themselves, or prescribe to other *Ministers and all the People*, by *New Rubricks*, not joyntly to bow their Knees, or kneel and fall down on them; but quite contrary, to rise up all together *from their very Knees and Seats*, and *\* stand upright upon their feet*, without any bowing of their Knees or Bodies at every recital, *Of Glory be to the Father, and to the Son, and to the Holy Ghost, As it was in the beginning, is now, and ever shall be world without end, Amen.* ( repeated at the end of every Psalm, Hymn, eight or ten times every Morning and Evening Prayer, though no Scripture, but a humane Invention of *\* Pope Damasus*, as all acknowledge, at least 376. years after Christ ) in direct opposition to the premised Texts of the *Philippians*, *Revelations*, and practise of the twenty four Elders, Angels, their own and our Churches usage, after the Communion received, and in direct contradiction to *\* Dr. Boyes* his reason for kneeling in the Act of Receiving. because *Thanksgiving is a part of Prayer, for which no gesture is so fit as Kneeling?* If standing up at *Gloria Patri*, &c. be a gesture whereby they and others are to glorify, worship, adore the 3. Persons of the Trinity, and that equally without distinction, standing up at and to all their Names and Persons alike; then falling, kneeling down to, before them, in the use and recital of those other Prayses, Prayers, Doxologies, and at the Eucharist, ( quite contrary to, and inconsistent with standing up, and bowing to the name of Jesus only when all three Persons are joyntly mentioned, worshipped, glorified, prayed, adored, can be no worship of Gods own prescribing, nor duty of the Text. Either therefore, they must henceforth disclaim their bowing at the Name Jesus, and kneeling at the sacred Prayers, Doxologies and Lords Supper; or else bow and fall down, upon their Knees, Faces, not stand up at *Gloria Patri* for the future, to reconcile these contradictory

\* Here, p 126.

\* Mat Westm.  
An 376. See  
My Pacificque  
Examination,  
Etc p. 8, to 24.

\* Here, p. 68, 69.

tradictory gestures, usages, prescriptions refusing, subverting one the other.

That the *Brazen Serpent* it self was a taken-up worship, 18. & 19: mere humane Injunction, (as the Bishops words imply) is a manifest untruth; For it was a thing of Gods own institution, Num 21. 9. 2 Kings 18. 4 John 3. 14. As therfore that \*Serpent was broken in pieces when the Israelites began to worship, and to commit Idolatry with it; <sup>\* 2 Kings 18.</sup> so ought this bowing at the Name of Jesus, which is idolized, or superstitiously abused by many, to be abolished too, And so much the rather, because it is but a taken-up worship, a humane Injunction, introduced, propagated at first by \* Popes, which hath no warrant <sup>\* See Section 3;</sup> at all from God, or this Text of the *Philippians*.

That this bowing to and at the name Jesus, as it may be superstitiously used, so it may be irreligiously neglected too. Though I believe the first part of it to be absolutely true, Superstition being defined by *Ishodor*, \* *Angelus* <sup>\* See Summa de Clavisi,</sup> and others, to be, A rendering of another Angel. & Rofella, Tit. Superstitio, kind of worship to God or Christ, than he prescribes in his Word, or worshipping God in another manner, according to human inventions; I shall suspend my belief of the latter Clause, till this Bowing be proved a religious duty prescribed by God in Scripture, by stronger proofs and better evidences than any yet produced by this Bishop or his Followers. For my own part I yet think there is no Religion at all in it, and so, that it can be no Irreligion to omit it, That it is rather Superstition than Religion to use it; and that many have used it, not only superstitiously, but idolatrously, by bowing to and adoring the bare Name and Letters of Jesus, which occasioned this Discourse.

To evidence this, I shall in the last place present you with an Exact Chronological History of the true Original, Pedegree, and Progress of this Ceremony, unknown (I believe) to most, even of those great Prelates and Divines, who customarily use it; who if they had observed that Maxime of Aristotle, Scire est per

*Causam scire* ; That rule they learnt in their Grammars; *Felix qui potuit rerum cognoscere causas* ; or that Gospel Precept, 1 John 4. 1. Brethren, believe not every Spirit, but try the Spirits whether they are of God, because many false Prophets are gone out into the World : should have first examined, who were the original Inventors, Propagators of this pretended Duty or Ceremony, and upon what motives, grounds, designs they first introduced it, before they practised it themselves, or pressed it upon others Consciences ; that so they might avoid that censure and danger denounced by our Saviour Christ himself against the Pharisees and their Disciples (who were guided more by *tradition & custome of the Elders*, than Scripture or right reason) *Mat. 15. 14. Let them alone; they be blind leaders of the blind : And if the blind lead the blind (as I fear they do in this particular as well as others,) both shall fall into the ditch.* To avoid which danger, I shall now out of Conscience and Christian compassion, endeavour to open their eyes, and discover that new light unto them, which God hath revealed unto me, upon my best Inquiry after it, for my own private satisfaction and others instruction; which I hope will prove a *satisfactory Apology* for the Indulgence of Christian liberty to all scrupulous tender Consciences in this particular, according to his Majesties late Royal Declarations.

|| *Mat. 5. 21, 28.*  
*38. c. 15. 2, 10 7.*  
*Mat. 7. 3, 10 14.*  
*Gal. 1. 14.*

## SECTION III.

*What was the true Chronological, Original, Beginning and Progresse, of the Ceremony of Bowing at the Name of JESUS; and by what Popes, Popish Indulgences, Artifices, Feasts, Councils, Authors, it was first Introduced, Prescribed, Propagated? Very necessary for the Information of others, and Determination of all Controversies concerning it.*

**I**T is an unquestionable truth attested by many Fathers, Councils, and Ecclesiastical Histories, (a) That the Primitive Christians, and Churches of Christ, for above 850. years after our Saviours Birth, in all their Assemblies on Lords days throughout the year, and between Easter and Whitsontide, did never use to bow their knees, no not in the very duty of Prayer it self, but prayed and performed all other Holy duties to God and Christ standing, in memory of Christs Resurrection from the dead: And that all the Orthodox Christians constantly asserted against the Arrians, and other Hereticks, (b) that the Three Persons of the sacred Trinity, as they were co-eternal, and co-equal, so they were to be equally worshipped, adored, honoured with one and the self-same worship and veneration; for which end (some write) they invented the use of Glory be to the Father, and to the Son, and to the Holy Ghost; and baptised all they admitted as Members into the Church, in their Three Names, according to our Saviours Precept, Mat. 28. 19. This being undeniable it thence inevitably follows, that during all this tract of time, they never

a Tertullian de Corona Militis, lib. De Jejunio lib. Origen Hom. 4. in Numeros, Cyprian Serm. De Oratione Cent. Magd. 7, to 8. c. 6. De Oratione. Here p. 74.

b See Athanasius his Creed, Quod Christum sit Deum, and the Orations, Treasures of Nazianzen, Basil, Hilary, Cyrill, Gregory Nyssa, and other Fathers against the Arrians.

used

used to bow their knees at or to the name of Jesus, when read or rehearsed in their publick Assemblies on those daies; whence it is we find no mention at all of any such duty or Ceremony used in any *Father, Council, \* Historian*, or other *Autor*, for above a thousand years after Christ, who doubtlesse would have recorded it, especially in their Commentaries on *Isaiah 45. 23:* and *Phil. 2. 9, 10, 11:* had there any such practise been used, or duty or Ceremony prescribed by these Texts, as some late Divines averr, without any prose or shadow of Authority.

\* See *Centur. Magd. 1. 10 12. cap. 6. De Ritiibus & Ceremoniis.*

Anno 1030.

\* Page 123.

Pope *John* the 20. who swayd the Popedom about the year 1030 is the first I read of ( and that only in one late Protestant Writer, but no other Author, who as I suppose mistakes Pope *John* the 20. for 22. of which \* hereafter, out of *Salmeron* the Jesuit ) that set abroad this Ceremony of bowing at the name of *Jesus*: of whom Sir *Edwin Sands*, in his *Europe Speculum*, *Haga 1629* page 16. writes thus. By grant from Pope *John* the 20th; every inclining of the Head at the name of *Jesus*, gets 20 years pardon; a matter in Italy no not to this day unpractised. And to grace that Ceremony the more, I have heard sundry of their renowned Divines teach in the Pulpit: that Christ himself on the Crosse bowed his Head on the right side, to reverence his own name *Jesus* which was \* written over it. (A Monkish Fable) This is the highest pedegree of this late upstart Ceremony, that I have hitherto met with.

\* *Mat. 27. 37. John 19. 19, 30. Anno 1160. a Bibl. Patr: Colon. Agrip. 1618. Tom. 12. pars 2. p. 881. D.*

§ Which may be either intended to worship and pray to her, or else to bow at the recital of her name.

*Petrus Blesensis* Arch-deacon of *Batbe*, who flourished about the year 1160. (a) *Sermo 28. De Assumptione B. Mariæ*, hath this ensuing Passage. Non frustra consuevit Ecclesia intercessionem beate Virginis affectuosius ceteris implorare, ita quod audito ejus nomine (b) genua terre affigat; imo pro nominis reverentia quasi mare confragosa sonant vota populorum. And in the Margent there is this Note, *Mariæ genua flectuntur*. Which Passages seem to imply, that men did then use to bow the knee to, and do reverence at the name of the Virgin Mary: but

but that they did so at the naming of *Jesus*, I find no Authority at all in this Writer.

*Lucas Tudenſis*, who wrote about the year of our Lord, 1220. *Adverſum Albigenſium Errores*, (c) lib. 2. cap. 14 writes thus. Qui humilitate ſuperbiæ principem vicit, humilitate nos contra poteſtates æris ſemper pugnare docuit: quod ipſe & ſecit tempore carnis ſuæ quando non recto capite, ſed inclinato emiſit ſpiritum. *Inclinemus nos & illi capita noſtra, non ſolum mentis, ſed & corporis, laudes & gratias perſolventes, ei qui pro nobis peccatoribus ſe miſericorditer inclinavit. Sed ſunt nonnulli qui ſuperbiæ ſpiritu tumefacti, (de quibus valde dolendum eſt) qui etiam cum Gloria, vel Laus Deo recitatur in Eccleſia, contemnunt, aut erubeſcunt, Regi Regum Jeſu \* Chriſto inclinare, coram tranſeunte Cruce, vel Chriſti Evangelio non aſſurgunt: in celebratione Miſſæ Sacerdote ſed eos verterente & Dominum annunciante inclinari contemnunt: ad benedictionem Pontificis caput nudare negligunt: & quod omnino nefarium eſt, & hæreſi proximum, cum elevatur corpus Chriſti à Sacerdote in ſacraſſimo Miniſterio Miſſæ, vel alias deferitur, erubeſcunt vel reſugiunt ſuppliciter adorare. Hoc max. nonnulli faciunt Curiales, qui conſuev. terrenis Principibus flexis genibus & nudo capite miniſtrare, O ſtulta demencia, &c. Hunc ergo tantæ promiſſionis accepta fiducia totis niſibus collaudemus: illi ſimplicitate recta humiliemur, illi mentis & corporis capita non verecundemur nudare & inclinare, quia Deus ſortis pro nobis infirmis ſe inclinavit: homo infirmus fieret, ut humana firmitas ſoliditate perpetua firmaretur. A paſſage which may happily imply, that in thoſe times men did uſe to bow their Heads (not Knees) to Jeſus Chriſt the King of Kings, who bowed his Head for them: But this was not as I take it, at every recital of his name Jeſus in the Epiſtle, Goſple, Maſſe, Sermons, or Prayers in the Church (of which there is not a ſylable in this Author) but at *Gloria Patri*, the liſting up of the Hoſt in time of*

Anno 1220.  
c Bibl. Patrum,  
Tom. 13 p.  
266. B. C. E.

|| It ſeems they  
then bowed, not  
ſtood up at Glo-  
ria Patri.  
\* To Jeſus  
Chriſt, nor to  
Jeſus only.

the Mage, or at the passing by of the sign of the Crosse, or Host in procession, as the sense and words import.

Anno 1230.

\* Bibl. Patr.  
Tom. 3. p. 351.  
B.

*Sanctus Franciscus*, St. Francis, the Arch-Freer, who lived about the year 1230. in his *Littera ad Sacerdotes*, hath this ensuing Clause, \* *Salutem in eo qui redemit & lavit nos in sanguine suo*. Cujus nomen audientes adorant eum cum timore et reverentia prout in terris Dominus Jesus Christus, altissimus filius noster illi, qui est benedictus in secula, Amen. Which implies an Injunction from this Arch-Freer, St. Francis, to those of his Order, for adoration of the Lord Jesus Christ at that time, by bowing their Heads with fear and reverence to the ground, when these his Names were mentioned all together.

Anno 1240.  
\* Ibid. Tom.  
23. 452. H.

\* Freer *David de Augusta*: who flourished about the year 1240. De 7. Processibus religiosi, cap. 11. writes thus, *Sunt exteriores ceremoniales observantie; ut inclinationes, genuflectiones in corpore, pulsationes, & omnes gestulationes, quibus Claustrales utuntur in divino officio, vel aliis, quibus sepe minus virtuosius majorem vim faciunt, quam aliqui perfecti, & magis devoti*. Which seems to imply, that Monks in those daies (for of them he writes) did use duckings and genuflections, either to the Host, the Crucifix, the Altar, and it may be to the name of Jesus, though not particularly expressed; in which Ceremonies, the less vertuous, said he, were for the most part more devout than the most religious:

Anno 1262.  
¶ Mich. Loch-  
mair Sermon. 20.  
De Circumci-  
sione Domini.  
L.

¶ Pope *Urban* the 4th. about the year 1262. (as some report) gave an indulgence of 30. daies to all confessed and holy contrite Persons, who devoutly bowed to the Name of the Lord Jesus.

Anno 1273.

These are the only passages I find in all Antiquity before the Council of *Lions*, which gave any probable colour to the use or practise of this Ceremony; which was never established in the Church, till Pope *Gregory* the 10th. his Papacy (to whom most ascribe its very Original) who in the Popish Council of *Lions*, in the year

year 1273. made this Decree. (d) *Deus domini Domini sanctitudo: decet ut cuius in pace salus est locus, ejus cultum sit cum debita veneratione pacificum. Sit itaque ad Ecclesias humilis & devotus ingressus: sit in eis quiesca conversatio, Deo grata, inspicientibus placida, qui considerandas non solum instruat, sed & reficiat. Convenientes ibidem nomen illud, quod est super omnia nomen, & a quo aliud sub celo non daturum hominibus, in quo salvi fieri credentes oportet, nomen videlicet Jesu Christi, qui saluum faciet populum suum a peccatis eorum, exhibitione reverentiae specialis attollant: & quod generaliter scribitur, ut in nomine Jesu omne genu flectatur, singuli singulariter in seipsis implentes (præcipue dum aguntur Missarum sacra mysteria) gloriosum illud nomen quandoque recolitur, flectant genua corporis sui, quod vel capitis inclinatione testentur. This is the highest Antiquity, that any (e) *Papist* of *Jesum* hath hitherto found out, to justify their bowing at or to the name of Jesus. Yet this Constitution binds men onely to bow the knees of their hearts, (not of their bodies) at the naming of Jesus, and of Christ too; (and that especially whiles the Masse is acting;) which bowing of the heart they must testify, by the inclination of their heads, not bowing of their knees.*

After this, Pope (f) *John* the 21. about the year 1330. to induce men to the practise of this Popish Ceremony, did (as *Salmeron* the Jesuite records) grant 200. dayes of true indulgence to all who should bend their knees, or incline their heads, or knock their breasts to or at the name of Jesus. Therefore it was thereby received duty of the Text, this Pope inducing the People to use it, only to gain his indulgences.

bus quod nomen Iesu genua flectant, vel caput inclinarent, vel cunctarent peccatis. legitur est: *Salmeron* Opusculum, Tom. 3. p. 331.

Anno 1350. \* *Robert Holcot* our Popish Schoolman in his *Lectures upon the Book of Wisdom*, writes thus of this

d *Sancti Decretalia* lib. 3. tit. 13 c. 2. f. 187. Cent. Magd. Basilicæ, 1574. Conn. 13. Col. 919. 934. 935. Greg. 10. Decretalium. l. 6. De Immunitate Ecclesiæ, cap. Decet. Anconinus Hist. pars 3. Tit. 20. c. 1. f. 56. Bernard. Senensis, Serm. 49. Carolus Stengelius De Ss. Nominibus Iesu, c. 23. p. 123.

e See *Bernardinus Senensis*, Serm. 49. Carolus Stengelius De Ss. Nominibus Iesu, c. 23. & *Salmeron*, Opusculum, Tom. 3. tract. 37 p. 335. &c who can raise this Ceremony from no high or pedigree.

f *Joannes 21. ducentos dies vere indulgentie omnibus*

Anno 1350. \* *Lect. 134 in lib. Sapientiz*, c. 11, f. 126.

<sup>a</sup> Psal. 48. 40.  
<sup>b</sup> Agrosti mis-  
 take, this Name  
 Iesus being not  
 then given to  
 Christ: not men-  
 tioned nor integ-  
 ded in the Psalm:  
 but the Name  
 Lord, or God,  
 at v. 1, 3, 8, 14.  
 resolves.  
 || Not Iesus.

Nota.

this Name and Ceremony. (a) Sic *audemus nomen tuum Domine*, sic & laus tua in fines terre. Hoc (b) *nomen est Iesus: de quo Math. Vocabis nomen ejus Iesus, ipse enim sal-  
 vum faciet populum suum a peccatis eorum. Solent  
 enim multum amantes de personis amatis facere cantilenas, eorum nomina exprimendo. Igitur de hoc nomi-  
 ne Jesu, idem faciamus juxta illud Psalmi; Laudabo no-  
 men || Domini cum cantico, & magis exalabo eum laude.*  
 Est igitur notandum, quod illud nomen, est nomen honoris  
 & excellentie. Phil. 2. dedie ei nomen quod est super  
 omne nomen, ut IN nomine Jesu omne genu flexetur  
 celestium, terrestrium, & infernorum. Unde secun-  
 dum sacros Canones, quando hoc nomen Jesu profertur in  
 Ecclesia, omnis Christianus inclinari docetur cum capite;  
 quamvis tam hoc, quam || multa alia spiritualia in quibus lu-  
 crum divitiarum non consistit, a Prelatis hujus temporis  
 negliguntur. Whence it is apparent, 1. That he  
 deemed this Ceremony no duty of the Text, but a  
 thing only enjoined by the Canons forecited. 2ly. That  
 this Ceremony, though enjoined by Canon, was yet  
 wholly neglected and not used nor urged by the Po-  
 pish Prelates of his Age; why then should any Prote-  
 stant Bishops presse it now? 3ly. That in those times  
 men were only required to bow their Heads, not  
 knees, at the naming of Jesus; a thing not prescribed,  
 by this Text of Psal. 2. which speaks only of the knee.  
 4ly. That Lord, God, are the Names mentioned, Psal. 48.  
 10. not Iesus.

Since he, about the year 1430. one Bernardinus of  
 Serris, a Franciscan Friar, and a Popish (g) Canonized  
 Saint, a great lover and admirer of the name Je-  
 sus, (b) did earnestly exhort the People in all his Ser-  
 mons and publick exhortations (especially in his 49.  
 Sermon now in print, *De Glorioso nomine Jesu Christi*,  
 wherein he attributes what ever the Scripture speaks  
 of Christ himself to his very name Jesus, as (b) Stengelius  
 with others since have done, to make an idol of it)  
 That they would give devotion, bowing and reve-  
 rence to the name of Jesus, which is above every  
 name.

<sup>g</sup> See Martyri-  
 logium Roma-  
 num, & Opus-  
 cu Chronogr. p.  
 414.  
<sup>h</sup> Carolus Sten-  
 gelius De ss. No-  
 mine Jesu, cap.  
 29 p. 157. 159.

name, in which every knee doth bow, of things in heaven, and things in earth, and things under the earth: neither is there any other name under heaven given to men, in which they can be saved. This Superstitious, Popish Fryer in his 49. Sermon writes, That the name of Jesus was adored and worshiped of all Creatures, that every creature did bow its knee to his name; when as Miracles are daily wrought in the Creature in his name: That Jesus is a glorious name, and worthy of all worship; whence it may worthily and truly be said, and devoutly believed, that when Paul was rapt into Paradise, and heard secret words, which are not lawful for any to utter, *but then perfectly learned, that the name Jesus was to be adored of all men.* Therefore returning from heaven, and remembering the foresaid words, and how all the glorified Citizens in heaven bowed their knees and worshipped Jesus, at the recital of this his name, and understanding that all infernal Spirits, and those who are yet travellers upon earth ought to do the like: the commanding all men in the Spirit of God, writ in this Text of Phil. 2. 9, 10, 11. That IN the name of Jesus every knee should bow, of things in heaven, earth, and under the earth, &c. which the Church, willing to have every man observe, commanded men to bow the knees of their hearts in the time of Mass when the name Jesus was mentioned, citing the Canon of the Council of Lions, (|| forecited) to prove it. And the better to draw the People to adore & bow to the name of Jesus, he(s) did use about the end of his Sermons, to shew unto them a Picture, in which the Name JESUS was written in golden Letters, enclosed on every side with Sunne beames; or a Glory: which Pictured name (the 12. rayes whereof he expresseth in his Sermon) the People beholding did most devoutly adore, with bended knees. For which Fact of his being complained against by some who maligne his fame, to Pope Martin the 5th. this Pope when as he had heard his Answer, gave him free liberty, not only to preach, \* but likewise

Nota.

|| Here p. 1: 32  
1 Carolus Stengelium ibid p.  
159, 160, 161.  
Molanus Histor.  
De Pictura &  
Imag. Antw.  
1617. l. 3. c. 1.  
Antoninus pars  
3. histor. lib. 24.  
cap. 3. Salmeron.  
Operum tom. 3.  
traff. 37. p. 335.  
\* So writes  
Salmeron.

a Molanus De  
Picturis et imagi-  
bus c. 1. & 18.

b Pars 3. Hist.  
Tit. 24. c. 5. sec.  
Stengelius, p.  
156, 160

c De Picturis l.  
3. c. 1. & 18.  
See Stengelius p.  
162. & Dr.  
Fulke's Notes on  
the Rhemish  
Testament, on  
Apoc. 13. sect.  
7, 8, 9.

Anno 1431.  
d Summ. Concil.  
Tom. 4. p. 61. d.

to carry about and shew unto the people this picture of the name of Jesus. From (a) which pattern of his, all pictures of the name of Jesus, both in Glasse-windows, Popish Authors, Masse-books, & elsewhere, were at first derived. Indeed (b) Antoninus records, that Pope Martin enjoyn'd him that he should no more shew this picture unto the people, lest some superstition, or scandal should be raised in the Church by this his novelty: which Injunction he obeyed. But Pope Clement the 7th. (as (c) Molanus records) at the request of the Freers Minorites, ordained, that all their Order, and the Nuns of the Order of St. Clare, should use this picture of the name Jesus, which they were backward else to use.

This Ceremony, it seems, was not yet so generally received as the Papists did desire, and therefore the Popish Council of Basil, Anno Dom. 1431. (d) Sess. 21. Tit. Quomodo divinum officium in Ecclesia celebrandum sit: decreed, That all Canonical persons, in all Cathedral and Collegiate Churches, whiles they were saying their Canonical Hours, when the glorious name of Jesus was named, should bow their Heads, (not knee:) The words of which Decree are these, Statuit igitur sancta Synodus, ut in cunctis Cathedralibus ac Collegiatis Ecclesiis, &c. Horas Canonicas dicentibus, &c. Cum dicatur Gloria Patri, Filio, & Spiritus Sancto, omnes consurgant. Cum nominatur gloriosum illud nomen Jesus, in quo omnes gratia fiunt Caelicum, Terrestrium, & Infernorum, omnes caput inclinant.

ANNO 1450

\* Summus pontifex de Sanctis  
per circulum  
Anno, printed  
Argemont per  
Robertum Gran,  
Anno 1450.

About the year of our Lord 1450: Michael Lachmayr, Doctor of Divinity, and of the Popes Canon Law, & Ecclesia Patavensis Commensarius, in his \* on Sermon, de Circumcisione Domini, K. L. writes thus of the Veneration of the name Jesus, and what indulgences were granted by severall Popes to such who bowed to it. Quare quomodo fideles reverentia & venerentia debent nomini Jesu? Ad hoc dico, quod maxime quatuor modis, scilicet invocatione, confessione, benedictione, & inclinatione: et tunc

whenever

whereof he thus proves and prosecutes. *Quarto*, inclinatione, prout docet Apostolus ad Phil. 2. In nomine Jesu omne genua flexuunt Caelestium, Terrestrium, & Infernorum: Et licet ubique auditur nominari hoc pretiosum nomen Jesus, debeamus caput (not genus) cum maxima Reuerentia inclinare, hoc tamen precipue est faciendum in Ecclesia, praesertim dum celebrantur missarum solennia. Ita statuitur in C. decet. de Immun. Eccl. l. 6. Ubi dicit Textus, Convenientes fideles in Ecclesia; gloriosum illud nomen Jesus quodocunque revolletur flectant genus \* Cordis sui, quod capitis inclinatione cessentur; Propterea summi Pontifices plurimas concesserunt Indulgentias his qui se debite et Reuerenter inclinant audiendo in Ecclesia hoc nomen Jesus. Unde refert Petrus de Palude, *Leitor* palatii Romae, postea Cardinalis, in Expositione Psalmi 123. quod Dominus Hostien. Cardinalis praedicans publice in Sermone, dixit, quod vidisset Bullam Apostolicam in qua concessa fuissent indulgentiae unius anni et 40. dierum, florenti genus ad nomen Domini Jesu. Item Dominus Urbanus Papa quartus, omnibus vere confitis et contritis dedit 30. dies indulgentiarum. Ad quod Johannes 22. Sermonem ad populum faciens Avinione, obiecit dies totidem. Et sic sunt 60. dies totiens quoties quis devote dixerit (not genus flexerit unco) Jesu Christum, in sua salutatio angelica. He immedie subjoin. Item Clemens 3. in Concilio Viennensi, dedit etiam unum annum Indulgentiarum de Sancto Evangelio. In principio erat verbum, &c. quicumque legent vel audierit post benedictionem in Missa, in memoriam & gratiarum actionem Dominicae incarnationis, & quae sunt fuerit alter salus humani generis. Et quicumque in sua cum dicitur; Et verbum caro factum est, &c. benedictionem, contempit cum oratione fecerit, habet 40. dies Indulgentiarum & sic de hoc Evangelio habentur Indulgentiae unius anni & 40. dierum. Item Symbolo Niceno cum in Missa legatur vel audiat; Et homo factus est. Et sic legatur quantum reprehendendi sunt qui auditis

Nota.

\* Not Corporis.

Missae

a *Stilman De*  
*Popish Imag*  
 1. 4. 1. & 12  
 b *Pat. 4. Hill*  
 7. 0. 24. 6. 5. 177  
*Singapore. p.*  
 150, 150  
 c *De Piſtum*  
 2. 1. 1. 18  
*Seitengelm. p.*  
 151. & Dr.  
*Falk's Notes on*  
*the Rhenish*  
*Testament. in*  
*Apoc. 13. 62.*  
 7. 8. 9.  
 Anno 1431.  
 d *Sutus Concl.*  
 Tom. 4. p. 51. d.

to carry about and shew unto the people this picture of the name of Jesus. From (a) which pattern of his, all pictures of the name of Jesus, both in Glass-windows, Popish Authors, Masse-books, & elsewhere, were at first derived. Indeed (b) *Antonius* records, that Pope Martin enjoyn'd him that he should no more shew this picture unto the people, lest some superstition, or scandal should be raised in the Church by this his novelty: which Injunction he obeyed. But Pope Clement the 7th. (a. c.) *Molanus* records) at the request of the Friars Minorites, ordained, that all their Order, and the Nuns of the Order of St. Clare, should use this picture of the name Jesus, which they were backward else to use.

This Ceremony, it seems, was not yet so generally received as the Papists did desire, and therefore the Popish Council of Basil, Anno Dom. 1431. (d) Sess 21. Tit. *Quomodo divinum officium in Ecclesia celebrandum sit*: decreed, That all Canonical persons, in all Cathedral and Collegiate Churches, whiles they were saying their Canonical Hours, when the glorious name of Jesus was named, should bow their Heads, (not knee:) The words of which Decree are these, *Statuit igitur sancta Synodus, ut in cunctis Cathedralibus ac Collegiatis Ecclesiis, &c. Horas Canonicas dicturi, &c. Cum dicatur Gloria Patri, Filio, & Spiritui Sancto, omnes consurgant. Cum nominatur gloriosum illud nomen Jesus, in quo omne genus acquiescit Caelestium, Terreſtrium, & Infernorum, omnes caput inclinent.*

Anno 1490.

\* *Sermones per-*  
*uitiles de Sanctis*  
*per circulum*  
*Anni, printed*  
*Hagenaw per*  
*Henricum Gran,*  
 Anno 1500.

About the year of our Lord 1490: Michael Lochmair, Doctor of Divinity, and of the Popes Canon Law, & Ecclesia Pataviensis Canonicus, in his \* 20. Sermon, de Circumcisione Domini, K. L. writes thus of the Veneration of the name Jesus, and what indulgences were granted by severall Popes to such who bowed to it. *Quero quomodo fideles revereri & venerari debent nomen Jesu? Ad hoc dico, quod maxime quatuor modis; scilicet invocatione, confessione, benedictione, & inclinatione: the last whereof*

whereof he thus proves and produces. *Quarto*, inclinationem, prout dicit Apostolus ad Phil. 2. In nomine Iesu omnia genera subiacent Caelicium, Terrestrium, & Infernorum: Et hoc omninoque antequam nominari hoc potissimum nomen Iesus, subiacens caput (not genus) cum nomen Reverentia inclinare, hoc tamen propterea et Reverentia in Ecclesia, per festum cum celebrantur missarum solennia. Ita facitur in C. decet de Immun. Eccl. l. 6. *Ubi dicit Tertius*, Convenienter fidelis in Ecclesia; gloriosum illud nomen Iesus quandoque recollitur hactenus genus Cordis sui, quod capitis inclinatione cessatur; Propterea summi Pontifices plurimas concesserunt Indulgentias his qui se verbo et Reverenter inclinant audiendo in Ecclesia hoc nomen Iesus. Unde refert Petrus de Palude, *Leitor palatii Romae, postea Cardinalis, in Expositione Psalmi 123.* quod Dominus Noster, Cardinalis predicans publice in Sermonibus, dixit, quod vidisset Bullam Apostolicam in qua concessa fuissent indulgentiae unius anni et 40. dierum, stantem genus ad nomen Domini Iesu. Item Dominus Urbanus Papa quartus, omnibus vere confessis et contritis dedit 30. dies indulgentiarum. Ad quod Johannes 22. *Sermonem ad populum faciens Avinione, adiecit dies totidem.* Et sic sunt 60. dies totiens quotiens quis devote dixerit (not genus flexerit unco) Iesus Christum, in fine salutationis angelice. He immediately subjoyns. Item Clemens 5. in Concilio Viennensi, dedit etiam unum annum Indulgentiarum de Sancto Evangelio. In principio erat verbum, &c. quicumque legerit vel audierit post benedictionem in Missa, in memoriam & gratiarum actionem Dominice incarnationis, a qua fluxit fontaliter salus humani generis. Et quicumque in fine cum dicitur; Et verbum caro factum est, Genuculaverit, crucemque cum osculo fecerit, habet 40. dies Indulgentiarum. Et sic de hoc Evangelio habentur Indulgentiae unius anni & 40. dierum. Idem Symbolo Niceno cum in Missa legitur vel auditur; Et homo factus est. Ex his habetur quantum reprehendendi sunt qui audita

Nota.

\* Non Corporis.

Missa

Nota.

*Missæ vix expectant Sacerdotis Benedictionem, non curantes hujusmodi Indulgentias, nam et Laici viventes Sacerdotes genus flectere, similiter facere debent, et per hoc se reddere participes illarum Indulgentiarum.* Here we have the full true Pedigree and Progress of bowing at the recital of the name of Jesus, & other sentences of Scripture, especially in the Celebration of the Masse, and the several Indulgences granted by Successive Popes, to induce the people to the practise of these genu-flections; which yet he complains many then neglected, not caring for these large Popes Indulgencies, purchased at so cheap a rate, as the bare bowing of their heads or knees, as aforesaid.

Anno 1500.

Not long after this, about the year of Christ 1500. or sooner, the Popes, with some Popish Prelates, Priests, and Monks, when their Indulgencies would not prevail so much as they expected, to draw the people to these genu-flections, and induce them to a more constant universal adoration of, and bowing to the name of Jesus, compiled a particular Psalter, which they intituled *Jesus Psalter*, printed at Antwerp 1505. in Latine, since translated into English by Laurence Kellam, and printed at the end of his *Manuel of Prayers*, Duaci 1603. which Psalter begins thus.

Phil. 2. *In nomine JESU Omne genu flectatur, Cælestium, Terrestrium, & Infernorum; & omnis lingua confiteatur, quia Dominus Jesus Christus est in gloria Dei Patris,* which is likewise repeated after the first and tenth Petition. It consists of 15. Petitions, The 1. Petition is, *Jesu, Jesu, Jesu, mercy;* 10. times repeated one after another, without intermission: The 2. Petition, *Jesu, Jesu, Jesu, help me;* The 3. Petition, *Jesu, Jesu, Jesu, strengthen me;* The 4. Petition, *Jesu, Jesu, Jesu, comfort me;* The 5. Petition, *Jesu, Jesu, Jesu, make me constant and stable;* The 6. Petition, *Jesu, Jesu, Jesu, light me;* The 7. Petition, *Jesu, Jesu, Jesu, grant me grace to dread thee;* The 8. Petition, *Jesu, Jesu, Jesu, grant me to love thee;* The 9. Petition, *Jesu, Jesu, Jesu, grant*

grant me grace to remember thy death; The 10. Petition, Iesu, Iesu, Iesu, send me here my Purgatory; The 11. Petition, Iesu, Iesu, Iesu, grant me grace to flee evil company; The 12. Petition, Iesu, Iesu, Iesu, grant me grace to call for help to thee; The 13. Petition, Iesu, Iesu, Iesu, make me to persevere in vertue acceptable unto thee; The 14. Petition, Iesu, Iesu, Iesu, grant me grace to fix my mind on thee; The 15. Petition, Iesu, Iesu, Iesu, give me grace to order my life to thee. Each of these 15. Petitions are thus trebled ten times over one after another, the name Jesus being 30 times repeated together in each Petition, and 54. times more in other larger Petitions, between each of these, in all || 504. times, but his name Christ not once mentioned, nor any other of his names but Lord alone, and that rarely; which name Jesus is as oft to be bowed to & adored as thus recited, by their Injunctions, Canons, to wit, 504. times in one half hour.

Moreover to propagate this Ceremony and bowing to and at this name; they not long after compiled \* 5. Special Psalms, in honorem nominis Iesu, with the Letters I. H. S. and a Crucifix in the midst of the H. prefixed to them; together with Letantia de Domine Iesu, wherein the name JESU is repeated no lesse, then 74. times together, with several titles added to it, as Iesu potentissime, Iesu perfectissime, &c. miserere nobis, Libera nos Iesu, Parce nos Iesu, exaudi nos Iesu, &c. At the end whereof follows this Prayer for those who devoutly adore and bow to the name Jesus upon Earth.

|| God, who hast made the most glorious name of Iesus Christ thy only Son amiable with the chief affection of sweetness to thy faithfull ones, and dreadfull and terrible to evil Spirits, mercifully grant, that all those who devoutly \* worship this name of Iesus on Earth, may receive the sweetness of its holy consolation in this present world, and in the world to come may obtain the joy of endless exultation and bliss in Heaven, by the same our Lord Iesus Christ thy Son. The benefit of which Masse-Prayer, our modern Advocates for bowing at and to the name of Jesus, with all their

|| Is not this Bartology an express violation of Mat 6. 70 But when ye pray use not VAIN REPETITIONS as the Heathens do, for they think they shall be heard for their much speaking

Anno 1506.

\* Printed together in Sacra Litania varie, Antwerpiz, 1629. p. 15, w 34.

|| Printed also in Officium beatae Mariae secundum ritum Sagram, f. 170.

\* Viz. by bowing unto it, when it is pronounced, as Stengelius understands it.

Anno 1510.

¶ Johanne. Ba-  
leus Centur:  
Scriptorum,  
Brit pars ult.  
p. 167.

Anno 1514.

\* Printed  
Anno 1619.  
with other  
Litaniz Va-  
riz p. 64. to  
96.

c St Nominis  
Jesu cultus, p.  
162.  
d De Picturis  
& Imaginibus,  
l. 3. c. 1 & 18.

over-zealous Profelytes, may do well to chaine.

About the year 1510 Richardus Hampole an English Popish Priest writ a Treatise, || *De Veneratione Nominis Jesu*, mentioned by Bishop Bale ( and if I mistake not ) extant in his *Opuscula varia*, Ms. in the famous University of Oxford) to promote the adoration of, and bowing at and to the Name of Jesus.

Not long after (as I conjecture) there were special Liturgies, compiled and published for the self-same end by the Popes and Popish Priests direction, intituled, \* *Litaniae Passionis Domini nostri Jesu Christi*; beginning with this Text of Psal. 2. 8, 9, 10, 11. (recited at large) wherein the name *Jesu* is repeated no lesse than 164. times one after another, with *Miserere nobis Jesu, Libera nos JESU, exaudi nos Jesu*, subjoynd to each petition, as in the precedent Liturgies of the Name *Jesu*. They likewise then compiled, printed, published, used *Hore de Domine Jesu, & Dulcissimi nominis Jesu*. And, *Vesperae in veneratione nominis Jesu*, editæ à devoto Richardo de Hampole, printed in *Hore beatissimæ Virginis Mariæ ad legitimum Ecclesiæ Sarisburiensis ritum*, Parisiis 1519. f. 169, 170, &c. In which I find on the 7th. of August, in the Kalendar printed with it, and in other Popish Kalendars, a special Feast, dedicated likewise to the Name of Jesus, intituled, *Festum dulcissimi Nominis Jesu, Minus duplex*; which Feast Pope Clement the 7th. (about the year 1524.) as (c) Stengelium, and (d) Molanus inform us, appointed to be generally observed as *Minus duplex*, a lesse double Festival, famous among many Churches, and amongst the common people. Thus one Superstition, Idolatry to this Name, begot another.

These Popish Letanies, Howers, Vespers, Psalters, Festival of the name Jesus, purposely invented to promote its adoration, to which the people were formerly very backward; brought bowing to it into general practise & request in most Churches then leavened with Popery, the Priests and People usually bowing their Heads, Knees, and putting off their Hats so it when rehearsed

rehearsed in Epistles, Gosples, Masses, Sermons, and Divine Offices.

And hereupon the Provincial Popish Council of *Sienne*, or *Sennes*, in the year 1524. (following the pattern of the Council of *Basil*) *Decreta Morum*, c. 18. established the use of this Ceremony, in all Collegiate & Cathedral (not other) Churches, in these following words, vizt. *¶ Et ut in majoribus Ecclesiis cultus Dei vivi sanctior, juxta majorum traditiones in melius reformetur: statuimus, ut in Cathedralibus & collegiatis & conventualibus Ecclesiis, horis debitis, &c. Horas autem canonicas dicturi, &c. Cum nominatur illud nomen gloriosum, Jesus, in quo omnis genus flectitur caelestium, terrestrium & infernorum, omnes caput (not genus) inclinent.* And *Decreta \* Fidei* c. 14. this Council also draws this Argument from this very Ceremony, to prove the lawfulness of worshipping the Image of Christ & Saints. *Et nos quidem non quasi ante Divinitatem, ante imaginem prosterminimus, sed illum adoramus, quem per Imaginem aut possum, vel in throno sedentem, recordamur. Et dum per ipsam picturam quasi per scripturam, ad memoriam Filium Dei reducimus, animum nostrum de resurrectione letificat, aut de passione mulcet, non majore quidem idolatrie periculo, quam cum nomine Jesu omnes genu flectitur caelestium, terrestrium & infernorum. Quem enim vocabula cursim auribus insinuat, hunc eundem fidelibus oculis imago sedulo representat, &c.*

Anno 1524.

¶ *Sirius Concil.*  
tom. 4. p. 740.  
741. *Bochel. lib.*  
4. tit. 1. c. 2 p.  
543. vid. ibid.

*Phil. 2.*

\* *Sirius ibid.*  
p. 731.

*Phil. 2.*

In the year of our Lord 1526. the Synod of *Carnotum* (or *Chartres*) in *France*, decreed thus for the use of this Ceremony. *Nullus in Ecclesia maxime dum sacra aguntur ambulet, vagetur, aut discurrat. Magis autem monemus omnes & singulos ut illis Ecclesiam ingredientibus sic humiliter & devotum ingressus, & intus quiesca conversatio, intentis precordiis, devotis insistant orationibus, & dum sacra aguntur, gloriosumque nomen Jesu recolitur, stent audientes genua, aut capitis inclinatione suam Salvatorem testentur.*

Anno 1526.

¶ *Bochel. l. 4. tit.*  
1. c. 3. p. 544.

Not long after this, the Diocesan Popish Synod of Anno 1548;

|| *Surius Concil.*  
tom. 4 p. 810.

|| Both names  
are here expres-  
sed.  
*Phil.* 2.  
|| Not *Jesus*.

\* Not *Jesus*.

|| Nota

Anno 1510.  
|| *Surius tom.* 4.  
p. 809.

|| *Augusta*, Anno 1548. cap. 23. in more obscure terms, prescribed this bowing, &c. to all Ecclesiastical persons, not only at the recital of the name of the Body or Blood of CHRIST (not *Jesus*) but of the Virgin *Mary* too: The Canon runs thus: Cum autem Deo Opt. Max. Creatori & Redemptori suo honorem, timorem & reverentiam homo tanquam creatura habeat; multosque videmus ea in re damnata ignavia desides esse; omnibus Ecclesiasticis personis nostrae Diocesis distinctè præcipiendo mandamus, ut post hæc summa pietate Deum ubique & honorent, & timeant, præcipuè vero in templo humiliter reverentur & venerentur. Et quum in nomine Domini nostri *Jesu* || Christi omne genu caelestium, terrestrium & inferorum flectendum sit; volumus, ut omnes quotiescunque in sacris Concionibus, aut Missis nominis sanguinis vel corporis || Christi, aut Dei genetricis *Mariæ* Virginis fiat mentio, aut quando cantum, Gloria in excelsis, aut gloria tibi Domine, aut Evangelii initium, aut *Nativitatis* \* Christi ex Virgine, & incarnatio in Symbolo, aut gratiarum actio in præfatione, aut hujusmodi alia in divinis officiis cantantur, vel commemorantur, detecto capite, genibusque flexis, ante || Altare, vel ut locus temporis que postulaverit, *Deo* (mark it, not to the Name *Jesu*) reberentiam exhibeant debitam, & populum ad ejus rei imitationem verbis factisque commoveant atque hortentur. Here are more bowings prescribed than to the Name of *I-Ju* only.

The very next year alter, in the Provincial Popish Synod of || *Moguns* or *Mentz*, under *Sebastian* the Archbishop, Anno Dom. 1549. cap. 59 (not Anno 813. as some mistake it, and to make this Ceremony above 400. antienter than it is) which hath this title to it. *Missæ, quæ gestu, & quæ devotione audienda*: this Ceremony was thus enjoined: Sedulo commendandus est populus fidelis, Clerici etiam per Prælatos debita animadversione inducendi, ut in celebratione Missarum, adversus tantum mysterium, quantum quisque

que per vultudinem potest, etiam corporis gestu reverentiam quandam adhibeant: videlicet, ut dum in Collectis, pro communi orbis terrarum incolumitate ad Deum preces funduntur, ipsi quoque tanquam hujus sacre Communionis cives, suas preces cum oratione publica conjungant, & vultu ad Altare verso, aperto & demisso capite stantes, gestum orantibus convenientem præ se ferant. Pari religione ad nomen Salvatoris nostri Jesu Christi, similiter ad Evangelium, Magnificat; Benedictus, Nunc dimittis, Gloria in Excelsis, Gloria Patri, cæterasque id genus officiorum partes, sic genuum flexione, apertione capitis, ac totius corporis gestu se componant, ut ad ea quæ ibi aguntur animum intendere videantur.

¶ Nota.

¶ Jesus and Christ are here both united.

Thomas Beacon in his Displaying of the Popish Masse, printed in the year 1563. writes thus, *This use is observed at this day in the Popish Masse, The People stand up when the Gosple is read, And make Courtesie when they hear the Name of JESUS, but they understand not one word.*

¶ Vol. 3. of his works printed 1563. f. 39.

In the Roman Missal, reformed and set forth by Pope Pius the 5th. Anno Dom. 1570. among Ritus; Celebrandi Missam, I find this Rubrick, ¶ *De ordine sedendi, standi, genuflectendi in Missa*; wherein there are these directions and prescriptions, when the Mass-Priest in saying his Masse, or the Deacons and People, ought to bow the Knee. *Genuflectit quando oportet, Genuflectit quando legitur Evangelium. In principio, ad illa verba: & verbum caro facta est: & evangelium cum natus esset JESUS, ad illa verba in fine: & procidens adoraverunt eum. Item Evangelium seriz quartæ post Dominicam quartam Quadragesimæ, ad illa verba in fine: & procidens adoravit eum. Et cum Diaconus cantat illa verba, ipse versus librum, celebrans & circumstantes versus Altare Genuflectunt. Subdiaconus vere tenens librum, & Acolythi candelabra, non genuflectunt. Item genuflectit in Domi-*

¶ Missale Romanum, Sal-mantica, 1588. p. 26.

‘ nica Palmarum, & in Missis de Cruce ad illa verba  
 ‘ in Epistola, In nomine Jesu omne genu flectatur:  
 ‘ Et ad Passionem quando Christus expiravit. I-  
 ‘ tem quando legitur Passio, ad illa verba expi-  
 ‘ ravit.

From which passages it is very observable, 1. That the Roman Missal it self, though reformed by the Decree of the Council of Trent, and this Popes command; and since revised by Pope Gregory the XIII. Anno 1573. doth not promiscuously enjoin the Priest, Deacon or People to bow their knees at every recital of the name of Jesus in the Epistle, Gosple, or Masse, though enjoined by the forecited Popes and Popish Councils, and then, commonly practised by the ignorant Lay-people, who understood not what was read in an unknown tongue. 2ly. That it prescribes the Priest and People to Bow their Knees at the recital of these several intire Sentences in the Gosple, Masse and Passion: *And the Word was made Flesh; And they fell down and worshipped him; And falling down he worshipped him; He gave up the Ghost: Not at the bare mention of any of Christs Names; nor yet at this Sentence, When Jesus was born; though his Name Jesus be mentioned therein.* 3ly. That on Palm-Sunday it self, and the Masse of the Croſſe; when this very Text of Phil. 2. 9, 10, 11. *That IN the name of Jesus every Knee should bow:* it prescribes the Priest to bow, not AT or to this bare name Jesus; but at the recital, end of the intire Clause and Words, as *Ad illa verba in Epistola* resolve, and assure us, not at every mention of his name Jesus.

In *Missæ Votive de S. Cruce*, p. 54. at the end of this *Missæ Romanum*: this Text of Phil. 2. v. 8, 9, 10, 11. is read as the Epistle: and over against these words, *Ut in nomine Jesu omne genu flectatur cælestium, terrestrium, & infernorum*, there is printed in red Letters in the Margin, *HIC GENU FLECTITUR*, to wit, after the recital of all the intire Sentence, not  
 at

at the very pronounciation of the name *Jesus*; much lesse unto it at every recital thereof. After which follows these Versicles, *Dulce lignum, dulces clavus, O Crux benedicta, qua sola fuisti digna sustinere Regem cælorum & Dominum, allelujab. Dicite in Gentibus, quia Dominus regnavit a ligno: allelujab. Adoramus te Christe (not Jesu) & benedicamus tibi, &c. Tuam Crucem adoramus Domine*; not his name *Jesus* when mentioned in any of the Prayers of this Masse, but his Title *Dominus*, no lesse than 3, several times repeated. So as the Compilers of this Masse, these Prayers, of *Missa votivæ de S. CRUCE, & Festum duplex Triumphi CRUCIS*, reputed not the name *Jesu*, the name above every name intended in this Text, but his Name *Lord*, which every tongue shall confesse, *quia DOMINUS Iesus Christus in gloria est Dei Patris*, as they all read this Text; upon which they also ground their adoration of the Crosse of Christ, and this Prayer for its adoration, inserted into *Missa propria Sanctorum Hispan.* p. 114. *Deus, qui per Crucem tuam populo in te credenti triumphum contra inimicos concedere voluisti, quesumus, ut tua pietate adorantibus Crucem, victoriam semper tribuas & honorem. Qui vivis & regnas* as other Papists founded their \* formentioned *Iesus Psalter, Psalmes in* \* p. 127, 128, *honorem Nominis Iesu, Litania de Nomine Iesu, Hora de* 129. *Nomine Iesu, Vespera in Veneratione Nominis Iesu, Festum minus duplex De dulcis nomine Iesu* and a Prayer for those who adore the Name *Iesus* therein; all standing on the self-same Basis, equally admitted, embraced, or rejected upon the self-same grounds; which I desire all considerate conscientious Protestants seriously to observe, who may as justly adore the Cross as Name of *Iesus*.

In the year of our Lord 1578. \* *Synodus Ebroicensis* held in France, made this Decree for all Churchwardens under their Popish Jurisdiction to put in execution. *Editui circumspiciant quid quisque agat in Ecclesia, & quomodo se gerat a minimo usque ad maximum; si asepti aperias; genua cum opus est flectat, Officio divino animum*

Anno 1578.

\* *Laur. Bockel.*  
*Decret. Eccles.*  
*Gal l. 4. Tit. 1. c.*  
 14. p. 546.

*animum & aures adhibeat, firationi incumbat, Agente s contraria cum aliqua reverentia & modestia objurgent, & ad Officium cogant:* the intent of which Canon perchance extends to bowing the knee at the naming of Jesus, and the Virgin Mary, as well as to kneeling at Collects and Prayers.

Anno 1583.

a Decreta Eccle

sia Gallicana l.

1. Tit. 2. c. 22.

p. 21.

b 1 Cor. 11. 5.

10. 16.

c 1 Cor. 11. 5.

10. 16. 1 Tim. 2.

9. 10. 1 Pet. 3.

3. 4. Synodus

Turon. 1583.

& Concil Bitur.

1584. apud Bo-

schel. Decr. Eccl.

Gal. l. 6. Tit 9

c. 11. 12. See

my Unloveliness

of Love-locks p.

12. 10. 23. 30.

31. 32 & 43.

10. 31.

d See Gen. 41

43. Matth. 27.

29. Rom. 11. 4.

Anno 1584.

e Bocbell Decr.

Eccl. Gal. l. 1.

Tit. 7. c. 28. p.

86.

The Popish Council of Rheims since that, viz. Anno Domini 1583. as (a) Bocbellus records, made this Decree or Canon following: *In pronunciatione nominis Jesu, & cum dicitur versus, Gloria Patri, capus aperiant & inclinent.* That in the pronouncing of the name Jesus, and when the verse, *Glory be to the Father*, was said or read, men should uncover and bow their heads. Which Canon extends not unto Women, (b) who ought not to uncover their heads in the Church, much lesse to come thither like so many Strumpets, with (c) cut, broidred, powdred hair, as our Viragoes do of late: whereas the words of Phil. 2. 9, 10. *In the name of Iesu every knee should bow,* extend to women as well as men, and rather to womens bowing, (who in their courtesies bow both their knees full low) than to mens; who in their common courtesies or legs at the name of Jesus, or to men bow (d) *only one*, not both their knees: whereas this Text requires every knee to bow, and so enjoyns the bowing of both knees, not one alone; the courtesies of women, not heads, caps, or legs of men, here prescribed to bow at *Gloria Patri*.

The Popish Council of Bitures, alias (e) Concil. Bituricensis, the very next year following: viz. Anno Domini 1584. promulgated this Canon to the like effect. *In fine Psalmorum, & ubicunque Gloria sanctissime Trinitati redditur, omnes consurgant, & in invocatione nominis Iesu, genu flectant:* Which may be construed as well of kneeling only in the invocation of the name of Jesus in Prayer, as of bowing at the pronounciation of his name Jesus.

Besides these severall Popish Councils, the Sorbonists about the year 1540. from Phil. 2. 9, 10. as Mr. Calvin, Marlorat

Marlorat, and \* others on that Text record, begin to publish and teach this Doctrine, that as oft as the name of Jesus should be mentioned, (as in some Portuasse and Masse-books it is repeated (f) 20, 30. yea 504. times together) so often men must bow their knees: for which Doctrine, write Calvin, Marlorat, And Bishop Alley, they are more than ridiculous: *Plusquam ridiculi sunt Sorbonici Sophiste, &c.*

After these, the Rbemisists about the year 1582. in their Notes in their Rbemisish Testament, on Phil. 2. 9, 10. (g) sect. 2. and on Apoc. 13. sect. 7. set on this Ceremony in an higher strain, where they write thus. By the like wickedness the Protestants charge the faithfull people for capping or kneeling, when they hear the name of Jesus, as though they worshipped not our Lord God therein, but the Syllables or Letters, or other materiall Elements, whereof the word written or spoken consisteth. And, all this by Sophistications to draw the people from due honour and devotion toward Christ Jesus, which is Satan's drift, by putting scriptures into poor simple mans minds, about his Sacraments, his Saints, his (h) Crosse, his Name, his Image, and such like, to abolish all true Religion out of the world, and to make them plain Atheists. But the Church knoweth Satans cogitations, and therefore by the Scripture and reason warranteth and teacheth \* all her Children to do reverence whansoever Jesus is named, because Catholicks (i) do not honour these things, nor count them holy for their matter, colour, sound and syllables, but for the respect and relation they have to our Saviour, bringing us to the remembrance and apprehension of Christ, by sight, hearing, and use of the same signs, else why make we not reverence at the name of Jesus the Son of Syrach, as well as at Jesus Christ? And it is a pittifull case to see these prophane subtilties of Hereticks to take place in Religion, which were ridiculous in all other trade of life. When we hear our Prince or Sovereign named, we may without these scruples do obeisance: But towards Christ it must be Superstitious. And here it is much to be noted, that the Protestants pulling down the

\* See here, p. 29. 49.  
f See Jesus his Psalter, here p. 128, 129. Ep. Haringtons Exposition of the Catholick Faith p. 195. Here p. 42. 43.  
Anno 1581.

g See Dr. Folk and Mr. Cartwrights Answer to the Rbemisish Testament. Ibid. Here p. 36. 37.

h His Crosse, his Name, &c. are here coupled together, and bowed to alike.

\* Note: What difference then can any Protestant bower at the name of Jesus make between his bowing and the Papists? which Protestants formerly condemn'd, and yet many of them now contend for.

T

(k) Image

k Which some Protestants, in name at least, begin now to set up again, to please the Rbemis & Papists

\* See Here p. 36, 53.

l Where he pithily disputes this point, on altho in his first Reply to Bishop Whitgifts Answer, p. 163. and in his 2. Reply, p. 215.

m Heideburgie 1613.

n Francfurti 1548. fol. 54. 10 58.

o Heiborna 1616.

p Edit. Parisiis p. 1633.

(k) Image of Christ out of all Churches, and the sign of the Cross, from mens foreheads, and taking away the honour and reverence of the name of Jesus, do make room for Anti-christs Image, and mark, and name. Thus the Rbemis, whose steps and genius some modern Protestant advocates and Patrons of bowing at the name of Jesus, do follow to an hairs breadth, though \* Dr. Fulk, in his Answer to the Rbemis Testament, Notes on Phil. 2. sect. 2. and on Apoc. 13. sect. 7. Dr. Whitaker in his Answer to William Reynolds the Rbemis, Cantab. 1590. p. 398, 399. Mr. Cartwright in his Answer to the Rbemis Testament, (l) Notes on Phil. 2. sect. 2. and elsewhere, Dr. Waller in his Synopsis Papismi, Century 2. Error. 91. Dr. Aysie in his Lectures on Phil. 2. 9, 10. And above all other, that Reverend Father of our Church, Gervase Babington, Bishop of Worcester, a professed Opposite to this Popish Ceremony, in his Exposition of the Catholick Faith, in his Works in Folio, London 1632. part 2. page 195, 196, 197. expressly condemn this Doctrine, this Ceremony of theirs, as a grosse ridiculous Popish Error, which is no wayes grounded on Phil. 2. vers. 9, 10. as all these, together with Pareus, (m) Commentarius in cap. 14 ad Romanos, vers. 11. Col. 1475, 1476, 1477. Jobannes Brentius, in his (n) Explicatio in Epist. Pauli ad Philip. cap. 2. vers. 9, 10: (who writes thus, Quod autem Paulus ait, Ut in nomine Jesu omne se genu flectat, &c: non sic intelligendum est, quod necessarium sit, ut prolato hoc nomine, homines semper eterna genua si flere debent, hac est quidem Puoritis Exemoria, & propter pueros usurpanda aliquoties, &c.) Calvin, Marlorat, Olevian, Beza, on Philippi. 2. ver. 9, 10, Tri. Jobannes Riscator, (o) Scholia in cap. 2 ad Philip. vers. 9, 10. pag. 2166, and Obser. 6. ex vers. 10. pag. 1162. to omit all others formerly quoted, do largely prove: Pope Clement the 8. Anno Domini 1600. corrected and published his (p) Ceremoniale Episcoporum, which he prescribed to be used in all Churches, especially Metropolitan, Cathedral, and Collegiate, without alteration.

iteration or addition therunto, as his Bull prefixed  
to it attests; afterwards dedicated to, and approved by  
Pope Urban the 8. In this *Ceremoniale* l. 2. c. 8. *De Missa  
solemni Episcopo celebranti*, p. 206. there is this pre-  
scription to the Deacon who reads the Gospel in the  
Masse, celebrated by the Bishop: *Tunc manibus junctis  
prosequitur Evangelium, Et cum proferet nomen Jesu,  
vel Mariae, inclinatur se, sed profundius cum dicit Jesus,  
quod et omnes faciunt.* But this bowing is only when  
the Gospel is reading, and that to the name of Mary,  
as well as of Jesus, but somewhat lower to the name  
of Jesus; then of Mary.

Since these, I find some private Popish Authors,  
(especially the Jesuits, who deriving their Name and  
Order from the name of Jesus, do most stickle for this  
bowing at and to the name Jesus) who have (q) written  
in defence and Patronage of this Popish Ceremony.  
As namely one Alphonsus Salmeron a famous Jesuit,  
in his Works at large 1612. Tom. 1. Prolegomenon.  
24. De Dignit. & Majest. Evang. p. 387, 388. writes  
thus, That certain Popes of Rome, (forecited by  
Lockhair, and among the rest, (r) Pope John the 22  
who granted an Indulgence for 200. dayes to all who  
should either bow their knees, or incline their heads,  
or knock their breasts at the name of Jesus) have  
taught, that men are to bow their heads or knees at  
the naming of Jesus, to represent the great humiliation  
and manifestation of Christ: And That a certain Monk was  
assailed by the (s) Devil (not by Christ, which is obser-  
vable) for omitting this bowing, &c. And Operum  
Tom. 3. Tract. 37. *Vocatum est nomen ejus Jesus*: p. 335.  
he records, That the name of Jesus is worthy all worship,  
genus-flection, and adoration, in which name Paul would  
have every knee to bow, both of things in Heaven, and things  
in Earth, and things under the Earth. For this name,  
whether it be pronounced with the mouth, or heard with the  
ear, or (t) where ever it is written, painted, or ingraven,  
is worthy Divine Worship; not for the bare word, writing,

q As I hear of  
some Protestants  
writing for this  
Ceremony too, as  
for as any Je-  
suits, viz Giles  
Widdows, Mr.  
Page.  
r Operum Tom.  
3. Tract. 37. p.  
335.

s It seems the  
Devil is better  
pleased with  
this bowing,  
than Christ.

t Let our bow-  
ers at the sound  
only of the name  
of Jesus note this  
well & answer  
it as they can.

u You see how the Papists rank these three together, the adoration of the Cross, the Image, and the name of Jesus.

x Printed Augustus Vindelictum 1613. where there is much written of this name to little purpose.

y This is Bishop Andrews his Reason too, See his Sermons, p. 475, 476, 477. Here refused p. 57, 110, 111.

z This is Mr. Widdows his Reason, see his Confutation, p. 6. and 30 to 32. and 81, 82.  
\* So Bishop Andrews refuses too, here p. 56, 58.

or picture it self, but for the signification of it; as (u) the Crosse and Image of Christ are deservedly adored with the worship of Latria, for the type and mystery represented in them, &c. The same Doctrine we shall find in Cornelius a Lapide, a Jesuit, in his Commentary on Phil. 2. 9, 10 in Antonius Scaynus Salodensis, Paraphrasi in Epistol. ad Philip. cap. 2. vers. 9; 10 Venetiis 1593. fol. 142. in Iobannes Molanus, Historix S. Imaginum, Antwerp. 1617. lib. 3. cap. 1. pag. 244, 245. and in (x) Carolus Stengelius, SS. Nominis Jesu, cultus & Miracula, cap. 23. where he quotes this Text of Phil. 2. 9, 10. and the Decree of Pope Gregory the 10. informing Protestants Ibid. p. 125, 126. That Papists honour not the Letter, Syllables, or sound of the name Jesus, but the thing contained and signified together with the sound and Syllables: But some (saith he) may say, Why do we bow at the name of Jesus, rather than at the name of Christ? I Answer, Because Christ is not a proper name, but a declaration of Christ: Kingdom and power: But (y) Jesus is a proper name, which he hath bought with his great pain, and hath received as a reward of his labour. For although this name was imposed on him in his very Circumcision, and promised to him in his Conception, yet both these were done, because he ought to do that in his time, which the name doth signify, to wit, to save his people. Paul therefore affirm, that this name was given to him, because he actually performed this with his great pain. Phil. 2. He humbled himself, therefore God hath highly exalted him, and given him a name above every name: that in the name of Jesus every knee should bow, &c. Therefore this most honourable name is given, because he merited it. (z) The name it self is thus honoured, because he hath merited it. As oft therefore as we Catholics honour the name of Jesus by bowing the knee, so oft we give unto him due and deserved honour, which he hath merited with a great price, so oft we do that we ought and are bound to do; not only out of congruity for the greatnesse of the benefit conferred upon us, but also out of debt, by reason of the will and precept of the eternall Father,

Father; who hath therefore given this name unto his Son, that (a) in this name every knee should bow, that all should worship this name, and in worshipping should confesse, that Jesus is in the glory of his Father. But as oft as the Hereticks (who utter & bear this name without any reverence, because they have not the Holy Ghost) do not worship this name, as oft as they refuse to bow and worship, as oft as they deride others who worship and bow the knee unto it, (b) so oft they violate the precept and will of God the Father, so oft they do injury to God the Son, and deny him his due honour, so oft they contradict the Apostle, so oft they scandalize, or rather deride the Church of God: Finally, so oft they do acceptable service to the Devil, (c) who hath in an especial manner taught them this, and by them doth propagate this impiety unto others. This and much more to like purpose doth this *Benedictine Frater, Stengelius*, write, and publish in print Anno 1613. which I thought good in part to transcribe, because it is almost verbatim the same with Bishop Andrews Sermon, (who took his materials and reasons from him) and with Mr. *Widdows*, and other late Protestants writings, and (d) Sermons to this purpose; between whom and these there is now no difference at all in this point of bowing at the naming of Jesus, for ought that I can find, and so they are both accorded in this particular.

This is the only true genuine Pedegree and progress of this much pressed Duty, and admired Ceremony of bowing at the name of Jesus, that I in my poor reading can find in all Antiquity, or the Jesuites and Papists themselves yet really produced. If better, graver, or more learned Heraulds can derive its Parentage higher, (as some have vainly endeavoured, to deduce it from the Fathers, and the constant practice of it: whereas Bp. Whignist, and Zanchius write only, That it was an ancient custom and practise in the Church, but quote no Authorities to prove it, because in truth there are none extant to prove its antientie than this its pedegree.

a In nomine,  
not, ad nomen,  
which signifieb  
to, not at the  
name; Here p.  
2, to 10.

b So writes Mr.  
Widdows 100,  
pag 6, 14, 15,  
16, 17, 25, 26,  
74, 86, 87, 88,  
90. and Bish p  
Andrews, here  
p 56, 58.

c Yet Salmeron  
informed us be-  
fore, that the  
Devil cuff'd a  
Monk for omit-  
ting it; & there-  
fore he is rather  
the Author, than  
the hinderer of  
this bowing.

d See Bp. An-  
drews Sermons  
in Folio p 475,  
476, 477. Mr.  
Adams his Ser-  
mons p. 1203.  
Dr. Wrens Ser-  
mons Febr. 12.  
1627 p 16, 18.

|| Bp. Andrews  
& Mr. Wid-  
dows, who mis-  
quote some Fa-  
thers.

\* See Lane  
Giles his Hal-  
lings, p. 7. 8. 31,  
32 Here, p. 101  
to 105.

tice of the *Primitive Church*; when as I am confident upon most diligent search and good inquiry, that there is no one Father, no ancient nor modern Writer extant, to prove or warrant what they assert, as the \* examination of their alledged testimonies will at first discover,) I shall be willing to be corrected and instructed by them. But if they must needs concur with me in this its Popish Original & Progress which I have here faithfully set down, (as I presume they must, since Popish Priests, Monks and Jesuits, who have been most inquisitive in discovering its original, have raised the injunction and praise of it, no higher than the Popes I have recited:) let them now at last for very shame (unless they intend to turn Champions for *Romish Inventions, Superstitions, Innovations*, unknown to the primitive Church and Christians;) contend no more for such a pretended Duty, or Ceremony, which had no other real Fathers, but the forenamed Popes, Popish Councils, Writers; no other Mother, Nurse, Midwife, but the Antichristian Church of Rome, with whose Popish Ceremonies, Reliques, Altars, Images, Crucifixes, Genuflection, Bowings and such like abused idolatrous, (d) superstitious Rites, which get ground apace upon us) the reformed Church of England, with all her faithful Bishops, Ministers, Members, (especially since the prodigious, unparallel'd hellish Powder-plot) should stand at everlasting defiance; for fear (e) God gave us over to strong delusions to believe and embrace her other impious lies and errors by degrees, to our damnation; and then shewre down his long threatned Judgements on us, (of which the \* late revived Plague and feared Famine, should now in time admonish us) to our eternal ruine. What therefore Tertullian writes of Stage-plays, which had the very Devil himself for their original Author, (as he, with || others largely proves, enough to cause all Christians, who in their very Baptisme have renounced the Devil and all his works, &c. with care

d Sic nato Ro-  
mana superstitis,  
quorum rituum si  
precesse, ti-  
denda quam  
vixit, multa et  
amiseranda  
sunt Minucius  
Felix Ollav p.  
76.

e 2 Thes. 2. 10,  
11, 12.

\* This was writ-  
ten, printed, An  
1630.

|| Cyprian De  
spectac. lib. Sal-  
vian De Guber.  
Dei. l. 6.

care and conscience to abandon them. (f) *Facit ad originem maculam, ne bonum excutimus quod initium a malo accepit*: the same shall be my conclusion in the point in question; Bowing at and to the name of Jesus had its original, growth, progresse from the Antichristian Popes and Church of Rome, who propagated it by their Masses, Litanies, Feasts, Canons, Councils, Indulgences, Pictures (g) to justifie, their idolatrous bowing to Images, Crucifixes, Hosts and Altars, as I have fully manifested in the premises.

How then any zealous, judicious Protestant Bishops, High Commissioners, Ecclesiastical Officers can justly censure, suspend, molest, excommunicate any conscientious (a) Ministers, or Christians in their High Commission, Consistories, Visitations, for not bowing at the name of Jesus, as a Duty of the Text, or necessary decent Ceremony, or declaring the Reasons of their omission or non-usage thereof, let the impartial Readers hereof determine, and their own Consciences resolve. It was Tertullians conclusion in the Case of Stage-plays, (b) *Oderis itaque Christiane cujus auctores non poteris non odisse*. And judicious (c) *Musculus* his resolution. *It is not fit that these things which are rather superstitious than religious, or have so great a shew of Superstition, should be retained in the Church. God forbid that I should maintain any Traditions, or Worship which are Popish. And I call them Popish Traditions, which either of their own nature, or by abuse do serve unto Popish impiety, superstition, and blindness; all which (I am persuaded) ought to be detested, as much as possible. Let it be all our Bishops too: especially since the Church and Parliament of England themselves in their Preface to the Books of Common-Prayer in King Edward the Sixth and Queen Elizabeths reigns: Of Ceremonies why some be abolished, and others retained, thus determine of them:*

\* Of such Ceremonies as be used in the Church, and have had their beginning by the institution of

man:

f *De Spectaculis*  
lib. c. 8.

g See the Council of Senne, the Rhemists, Salmeron, Stengelius and Fulkqua supra.

a As Mr. Samuel VVard, Mr. Snelling and others. See Canterburies Doom. p. 94. 152, 361.

b De Spect. lib. c. 10.

c *Locorum Commun. De Tradit. sect.*  
3. p. 421, 422.

man: some at the first were of godly intent and purpose devised, and yet at length turned to Vanity and Superstition. Some entered into the Church by indiscreet Devotion, and such a Zeal as was without Knowledge; and for because they were winked at in the beginning, they grew daily to more and more Abuses, which not only for their unprofitableness, but also because they have much blinded the People, and obscured the Glory of God, are worthy to be cut away and clean rejected. And whereas in this our time the minds of men are so diverse, that some men think it a great matter of Conscience to depart from a piece of the least of their Ceremonies they be so addicted to their old Customs, and lest any man should be offended (whom good reason might satisfy) here be certain Causes readred, why some of the accustomed Ceremonies be put away, (particularly, Howers, Psalters, Leranyes, Feasts, Adoration of the name of Jesus, as well as Altars, Tapers, Copes, Images, Albes, Crucifixes. Processions, Adoration of and bowing to or toward Altars, Crosses, the Hostia, &c.) Some are put away, because the great exesse & multitude of them hath so increased in these later daies, that the burthen of them was intollerable; whereof \*St. Augustine in his time complained, That they were grown to such a number, that the estate of Christian people was in a worse case (concerning that matter) than were the Jewes: and he advised, That such a Yoke and Burthen should be taken away, as time would serve quietly to do it.

\* Ad Janvarium, Ep. 119.  
See Antiqu.  
Ezech. Brit p. 4.

Let our Prelates well consider it who please their Ceremonies under pain of Excommunication, suspension, imprisonment upon Ministers and others.

But what would Sr. Augustine have said, if he had seen the Ceremonies of late daies used among us: whereunto the Multitude used in his time were not to be compared. This our excessive multitude of Ceremonies were so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christs Benefits unto us. And besides

besides this, Christs Gospel is not a Ceremonial Law (as much of Moses Law was) but it is a Liberty to serve God, not in bondage of the Figure, as the Jews, but in the freedom of Spirit, being content only with those Ceremonies, which do serve to perfect Obedience and Obedience Discipline.

Furthermore, the most weighty cause of abolishment of certain Ceremonies, was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the insatiable avarice of such as sought more their own lucre, than the Glory of God, that the Abuses could not well be taken away the Thing remaining still.

Those be taken away that were much abused, and did burden mens Consciences without any cause.

We think it convenient that every Country should put away such Ceremonies, which from time to time they less much abused, as in mens Ordinances it often chaunceth diversly in divers Countries.

Whether all or some of these Passages may not be justly applyed to this Bowing at the Name of Jesus only, as likewise to kneeling at the Sacrament, upon due consideration of its original Authors, Promoters, and Premises abuses, I refer to every mans conscience to resolve.

Especially because it puts a difference, disparity, inequality, not only between this Name Jesus, and all other Names, Titles, Attributes of our Saviour, and the Names, Titles of God the Father, and Holy Ghost; but a visible undeniable inequality and disparity between their sacred Persons, though eternal and equal by our Churches Creed, and Scriptures resolution, and to be equally worshipped, adored, revered, loved unto by all Orthodox Believers; whose Persons are never adored, worshipped, or bowed unto in the Church when their Names or Titles are mentioned, nor yet the Person of God the Son, when any other of his

Why should any then be imprisoned, excommunicated, deprived of his Ministry and Benefice for not using Ceremonies of mens inventing?

\* Athanasius & Nicene Creed.

Names are recited; but only the Person of *Jesus* (or rather his name alone) when *Jesus* is either read, heard or seen. Which as it apparently shews that express Text of *John 5. 22. 23. The Father hath committed all judgement to the Son, that all that shall come to the Son, even as (that is in the same manner, form) they honour the Father, not otherwise, nor more frequently, devoutly, reverently than they honour the Father, at and to whose person they bow not their Knees or Heads when his name is recited; as usual they do by standing up at and honouring all three persons alike in their frequent repetitions of, Glory be to the Father, and to the Son, and to the Holy Ghost, without bowing at or to all or any of their Names: So it seems to put an inequality and disparity between their sacred Persons and Sovereign Divine Authority, and to advance *Jesus* the Son, above God the Father, and Holy Ghost.*

Especially when all their three names are jointly read and repeated together in one Verse, Prayer, Sentence, as at the end of every Morning Prayer. The grace of our Lord *JESUS* Christ, the love of God (the Father) and the most comfortable fellowship of the HOLY GHOST, be with us all evermore. Amen. At the end of every Evening Prayer and Communion, (The Power of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God; and of his Son *JESUS* Christ our LORD. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always). Amen; In the Apostles Creed, (repeated every Morning and Evening prayer). I believe in God the Father Almighty, maker of heaven and earth, and in *JESUS* CHRIST his only Son our LORD, which was conceived by the Holy Ghost, Born of the Virgin Mary, and crucified for us under Pontius Pilate, he descended into Hell, the third day he rose again, and he will come again to judge the living and the dead. Amen. And in the Nicene Creed, used every Sunday and Holiday (to omit Ambrosian his Creed, the Litaney, Form of Baptisme,

crisme, the Colleck, Epistle and Gosple Trinity Sunday, they are all mentioned together: I believe in one God the Father Almighty, maker of heaven and earth, &c. and in one LORD JESUS Christ the only begotten Sonne of God, begotten of the Father before all Worlds, God of God, Light of Light, very God of very God, being of one substance with the Father, &c. And I believe in the Holy Ghost the LORD and giver of Life, proceeding from the Father and the Sonne with the Father and the Sonne together is worshipped and glorified. If any Pagan, Turk, Jew or sober judicious Christian should come into our Churches when these Prayers, Creeds, are read and observe both Ministers and People to bow their Bodies, Heads, Knees, with extraordinary reverence and adoration at and to the Name *Iesus* only, when mentioned in them, but not at or to his other Names *Lord*, *Christ*, only *SON* of *GOD*, *God*, very *God*, thus coupled with, & immediately preceding, following his Name *Iesus*, yea not to bow to the person of *Jesus* as represented to them by these other glorious Names: nor at the Name *God*, as it comprehends the whole Trinity in Unity, or denotes the persons of God the Father, or God the Holy Ghost: nor yet at or to the name Person, or Person, (so use Bishop Andrews words) will they not all then necessarily conclude and resolve, that this Name *Jesus* is more adorable, honourable, worshipfull, holy, divine, than all those other Names and Titles coupled with it? Yes, that the person of *Jesus* himself is more adorable, honourable, glorious, divine, when represented to our minds by his Name *Jesus*, than by his other Names, Titles of *Christ*, *Sonne*, *Sonne of God*, *LORD*, *GOD*, very *God*? That this Name *Iesus* it self adds special adoration, veneration, honor, worship to his Person, Deity; not his Person, Deity to his Name: or that his Person, Deity accumulate more honour, glory and worship to this Name alone, than to all or any of his other

Names; Titles? Yea would not those Infidells conceive; that Jesus was one Person, thing, and God, Christ, Lord, Sonne of God, &c. another Person or thing inferior to, and lesse venerable, adorable than Jesus? And that the Person of Jesus who is onely thus devoutly bowed to when his name Jesus is recited in these Prayers, Creeds, is exalted far above God the Father, and God the Holy Ghost, whose names and Persons are neither thus adored, worshipped, bowed to, nor honoured by them, when thus coupled, recited, and represented to our minds at once in one Sentence, Prayer; Creed? And doth not this bowing directly contradict those very Creeds, wherein we professe these three Persons to be coeternal together and coequal, to be neither greater nor less than another, and the Holy Ghost with the Father and the Sonne together to be worshipped and glorified? No doubt it doth in a very high degree, as every mans Conscience upon serious deliberation will inform him; and these ensuing Histories in some sort demonstrate.

c Theodoret.  
Eccles. Hist.  
lib. 5. cap 16.  
Centur Magd.  
4. col. 994.

It is storied of (e) *Amphilochius*, Bishop of Iconium, that to convince the *Emperor Theodosius* of his Error in tolerating the *Arians* (who denyed the Deity of Christ the Son of God, whom they adored not with divine worship, but only God the Father) that coming one day to his Court, and beholding *Theodosius*, and his Sonne *Arcadius*, newly made joynt Emperour, and invested in equal imperial Power with his Father, standing both together, he purposely bowed himself and made low and accustomed reverence to *Theodosius* the Father, without doing any reverence to, or taking notice of *Arcadius* his Son and Fellow Emperour, in equal honour and power with him. Whereupon *Theodosius* being very angry with this Bp. for this contempt & neglect of his Son *Arcadius* in not bowing & doing any obeysance to him, and sharply reprehending him for it as an injury and affront to himself; *Amphilochius* wisely replied

ed, that he did it on set purpose: and then said; Thou seest hereby, O *Emperour*, how hardly thou sufferest the ignominy and neglect of thy *Sonne*, yea verily thou art exceeding angry with those who insult over, and refuse to reverence him; I would therefore have thee believe me, that God the Governour of this *World*, doth in like manner detest those who adore not and speak blasphemies against his only *Sonne*, and that he hates them as ungratefull towards their Saviour and Patron. Whose purpose when the *Emperour* had by this means understood, admiring both his Deeds and his Words, he forthwith made a Law, prohibiting the Assemblies of the *Arrian* Hereticks. And may we not then justly fear, by parity of reason, that God the Father, and God the Holy Ghost will, be as much offended with tho'e, who bow and do Divine adoration and reverence only to *Jesus* the Son when ever this Name of his is mentioned, and yet do no reverence of bowing or adoration to the Father, or Holy Spirit when their Names are mentioned and Persons represented to their mindes together with, or before or after the Name, Person of *Jesus*, in the self-same Chapter, Sermon, Colleck, Prayer, Creed, or Verse? No doubt they will.

(f.) Mr. Fox records of our *Archbishop Cranmer*; f AEs and Mon. Bishop *Ridley*, and Bishop *Latwyer*, that when they vol. 3 p 486, were brought before the Popes, Cardinal Pools, and 496, 645, 660. Queen *Maries* Commissioners at *Oxford*, sitting joyfully together upon them to convince and condemn them of *Heresie*, they all severally of set purpose, put off their Caps; and bowed their Bodies and Knees with great reverence and humility to the Queens Commissioners, but would neither put off their Caps, nor bow their Bodies or Knees to the Popes and Cardinals Commissioners, nor shew the least reverence to them, because they had abjured and renounced the Popes authority; Whereat those proud Commis-

g. Fox AEs and  
Min. vol. 3 p.  
487, 496, and  
Here, p. 42.

namely stand so incensed; as taking it for an high contumacy and affront to the Popes, Cardinals Persons and Authorities (whom they then represented) that they not only severally and openly reprehended them for the contempt, and expostulated the affront with them, but caused their Caps to be pulled off by their Officers; These Commissioners putting off their Caps, and making reverence when ever the (g) Popes name was read or mentioned, without yielding any such reverence at all to the Name of God, Christ, or Queen Mary. And may we not from thence discern and conjecture how much God the Father, and God the Holy Ghost are dishonoured, slighted, contemned, yea in some sort un-godded, and how far Jesus the Sonne his Name, Person are advanced, adored above their Names, Person, when the one of them is so frequently honoured, adored, worshipped with bowed Heads, Knees, Bodies, and veiled Caps by most, and the other two revered by none at all, as if they were mere Cyphers; yea not so worthy honour, worship, as the Names, Persons of Jesus, of the Pope, or of the Virgin Mary, at or to whose Names or Persons, they only use to bow their Knees, Heads, and do obeysance in an extraordinary manner and excelsse of veneration whenever they hear their sound. Let all Christians then (especially these Bishops, Clergy-men who are most zealous for this Duty or Ceremony) take special care, that under the specious pretexts of uncommanded reverence and devotion, they relapse not by degrees to Jewish Superstition and Idolatry, in giving as much or more honour to the very Name of Jesus Christ, and next by tholike reason to his Cross, Image, Picture, Representation, breadden body, yea to Mary the Mother of Jesus, by Bowings, Adorations, Holy daies, Homers, Prayers, Rosaries, Offices, Prayers, Collects, Oblations, Indulgences, than to the Person and Deity of Jesus, or to the Name, Person of God the Father, and God the Holy Ghost, as they

h See Hora, Officium, Vsalutium, Rosarum, Litania beate Mariae, Crucis, Nominis Iesu, of which there are divers sorts.





## ERRATA

**P**Ray correct these Press-errors and omissions. p. 15. l. 11. read *send*. p. 24. l. 38. *signant*, r. *signall*. p. 41. l. 14. r. *thing*. l. 33. r. *denying it*. p. 44. l. 4. *body*. p. 55. l. 31. *st*, r. *ut*. p. 57. l. 8. *his*, r. *this*. p. 58. l. 37, 38 r. *therefore briefly*. p. 59. l. 34. *bow*, *his*, r. *bowing*, *this*. l. 33. *at their*, r. *at Emanuel*. l. 36. *dele which*. p. 62. l. 19. *more*, r. *much*. p. 66. l. 31. *nor*, r. *not*. p. 67. l. 9. r. *ended*, *they saw down purposely to receive the Lords Supper SITTING*. p. 68. l. 16. r. *Martyrs upon this account*. l. 23. r. *Postil*. p. 87. l. 10. *dele and*. p. 111. l. 36. r. *proper to*. p. 112. l. 29. r. *the*, *falseness*. p. 114. l. 11. r. *pronounced*.

Margin. p. 18. l. 14. r. *cuncta*. p. 37. l. 11. r. *c. 41*.

